

ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

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Original Poetry.

For the Harbinger & Advocate.

THE HOUR OF PRAYER.

BY ELVIRA S. FELLOWS.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

How sweet the hour—how fraught with heavenly bliss,
When, bowed in secret, free from worldly care,
With confidence we seek our Father's face,
And pour our hearts in grateful, fervent prayer.

With love unfeigned, and gratitude sincere,
We yield the tribute due for mercies past;
With filial trust quell each tormenting fear,
And on his faithful arm our burdens cast:

With holy boldness each sweet promise claim,
Sealed and insured by our Redeemer's blood,
And thro' the savor of his precious name,
Hold sweet communion with our Father, God.

In meek submission to his holy will,
Our ev'ry wish we cheerfully resign;
His blissful presence in our hearts we feel—
Whate'er betide—'tis peace; 'tis joy divine.

Here Jesus shows his lovely, smiling face,
And arms our soul's afresh with holy zeal;
Anew we start to run the heavenly race,
And stand at last on Zion's holy hill.

Buckland, Mass.

Original Articles.

For the Harbinger and Advocate.

THE SPIRIT IN MAN.—No. IX.

BY J. I. CALKINS.

13. I shall consider one objection further that is advanced, &c. rather the *ground* of one objection advanced against the idea, that the spirit of man has no personal, individual being, especially after death and before the resurrection,—but being the effect of the display of divine power upon the human body, ceases, wholly, utterly, when that power is withdrawn. This objection is founded upon that very familiar quotation, the reply of the Savior to the prayer of the thief upon the cross, who exclaimed, "Lord, remember me when thou comest into thy kingdom," Jesus replied, "Verily, verily, I say unto you, To-day shalt thou be with me in paradise." The objection, as far as I apprehend it, is about as follows, which appears to be only an inference at most. The spirit of the dying penitent, must have been a living, intelligent being, after his death, or the death of his body, and on that very day been with Jesus in a state of felicity, or in paradise; and therefore (another inference), the spirits of the righteous after death, to all intents and purposes, the righteous men themselves, are all of them in a state or place of happiness. Now if there is no necessity for drawing these inferences from this passage, they must be wholly gratuitous, as far as this passage is concerned, and entirely dependent for proof from some other quarter. We will endeavor to see if there is any such necessity.

1. Some brother reads this passage by leaving

out the comma after "you," and placing a semicolon after "to-day." This only makes the Savior answer the prayer by asking a question.—"Shalt thou be with me?" &c., evidently a question asked. If the punctuation is to be altered, the words must be transposed also, and the brother should straighten the matter all out when he begins, or he will subject the truth to derision. It may be very correct to change the punctuation, which is wholly man's work, and if so, write the sentence perhaps as follows: "Verily, I say unto you to-day, With me shalt thou be in paradise," which, we are informed, would be a very correct rendering of the Greek in the original order of the words.

2. Nevertheless, if we allow that the thief did actually, and on that very day, go to a place of felicity, it does not follow that the righteous go to such a place at death, or that any body did, save the dying transgressor upon the cross.—There have been exceptions to the general rule. It would have been just as logical for the contemporaries of Enoch to infer that none of the good should die any more, because Enoch was translated that he should not see death. Enoch and Elijah were excepted from the common lot of all. The condition of the dying penitent, after death, might have been an exception to the general rule. His case was certainly an extraordinary one.—A thief—think, once, in what associations he had formed such a character—now brought to the place of execution—suspended upon the cross, with a fellow transgressor,—and Jesus, reputed an impostor, a blasphemer, derided by the pious, the good, the religious teachers of the nation: and this thief there to confess this Jesus—so reputed, so derided—to be his Lord, and to him offer such a prayer, worthy of an apostle baptized with the Holy Ghost: was not his an extraordinary case? I do not say that he *was* an exception, in his condition subsequent to death, to the common lot; but he *might* have been.

3. Again, as the supposition I have admitted lets the punctuation remain as it is, I shall be willing it should still be so—"Verily, I say unto you, To-day shalt thou be with me in paradise." In this case, I should consider the expression "to-day" to be used as a symbol of certainty or surety, which idea is not without a precedent. There is a very striking one, to say nothing of other instances, most plainly exhibited in the address of Moses to the children of Israel, recorded in Deut. ix. 1: "Hear, O Israel; Thou art to pass over Jordan *this day*, to go in to possess nations, greater and mightier than thyself." If we allow that Moses spake and did all that is recorded of him, from this 9th to the 34th chapters inclusive, and then went up to the top of Pisgah and viewed the land promised to Abraham, and then died, and was buried on that self same day,—still Israel did not pass over Jordan "this day," as he said; for after his death, the children of Israel wept for Moses in the plains of Moab *thirty days*. Afterward, spies were sent to spy out Jericho, who, after their escape, hid themselves *three days* in the mountains, and then returned to the camp of Israel. Still, after their return, the Israelites

lodged *three days* before they "passed over Jordan," making at least thirty-six days before they went over, instead of passing over on "this day." We also find the phrase, "this day," often used by Moses, and in such a connection as to indicate its use to be for the purpose of giving force and solemnity to his address, and to express the truth and certainty of what he had uttered, or was about to say. The same may be said of the first command of the Almighty to his creature man, in which he pronounces the penalty of its violation, "In the day that thou eatest thereof thou shalt surely die." Thus we say the expressions, "to-day," "this day," "in the day," &c., are used as the symbols of certainty, the certainty of what was spoken. With this view of the word "to-day," we can see the application of the reply of the dying man, as well as the fitness of it; it being a blessed assurance to the suffering penitent, that his prayer, his dying prayer, and incomparable confession of his faith in Jesus, would not be forgotten, when the Son of God should come in his kingdom, but he should assuredly be with his Lord in the paradise of God.

That the Savior had reference to any other paradise than that of Rev. ii. 7, there is no evidence. A Mahomedan might say he meant his paradise. A heathen, or a Jewish, or a Mahomedan paradise, are alike destitute of evidence or claim. To say that paradise is wherever the saints are, is but a verbal subterfuge, to escape the force of an argument. The Bible reveals but one paradise, and that is the paradise of God. That is where Paul was caught away to in a vision of revelation, and was doubtless that same that John saw when he was in the Spirit, where was the "river of water of life," and the "tree of life on either side of the river," "in the midst of the paradise of God." Here all the saints will be with the Lord, not excepting him who confessed him on the cross.

4. There is another consideration, as the evidence that the view I have given of "to-day" is correct, which is this,—that the thief did *not die* on the same day that Jesus spake to him, nor the same day that Christ died. If Christ was crucified on Thursday, for which the evidence is very strong, it appears quite certain that the malefactor did not die on the same day that Jesus did. John xix. 33, it is recorded, that as it was the Preparation, the Jews wanted that the bodies should not remain on the cross on the Sabbath, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first and the other that was crucified with him; but when they came to Jesus, and saw that he was *dead already*, they brake not his legs. This would seem to show that the two thieves were yet alive, and they brake their legs to hasten their death, that they might be out of the way on the Sabbath,—but Jesus being dead *already*, there was no necessity of breaking his legs. Taking the four evangelists together, and all the circumstances they record, I am convinced the events occurred in about the following order: On Thursday, about the ninth hour (3 o'clock, P. M.), Jesus died.—

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Three hours more finished *that day*. Then came the evening, the beginning of the next day, the day of the preparation for the Sabbath. On this day Pilate sent the soldiers to break the legs of those crucified. They found two of them alive, and broke their legs to hasten their death,—Jesus was *already* dead. After this, Joseph crave the body of Jesus of Pilate. He obtained liberty, took it down, and with Nicodemus, embalmed it and laid it in a sepulchre. Much more might be said of this passage, but I shall say no more at this time.

Other objections might be considered, but as these articles have continued a sufficient length of time, I shall close them with this number. In the meanwhile I shall wait for another display of the same omnipotent energy, even that that shall bring from the dead all who sleep in Jesus, and change in the twinkling of an eye all who are alive and remain unto the coming of the Lord. These will then, not be living souls as in this state, but shall bear the image of the second Adam, the "quickening spirit."

"Then mercy from her golden urn,
Pours a rich stream to those that mourn."

"They shall hunger no more, neither shall they thirst any more, neither shall the sun light on them, nor any heat, for the Lamb that is in the midst of the throne shall feed them, and shall lead them to fountains of living water: and God shall wipe away all tears from their eyes." Amen.

Adrian, Mich., Feb. 5, 1849.

For the Harbinger and Advocate.

THE WEAKNESS OF GOD IS STRONGER THAN MEN."

BY J. D. COOK.

Divine truth has sufficient strength to sustain every one who believes it—the real believer cannot be put down!

John Knox, of Scotland; Luther, the reformer, with the doctrine of justification by faith; Paul, with the question of Jesus' Messiahship; Elijah, before Ahab and Baal's priests; Moses, before Pharaoh, and Abraham before Nimrod, were each, in their day, an illustration of this truth. God is with his word—his Spirit dwells in those who sustain it. This is the life of God, the strength of God, in the believer. It makes "the man of God" stronger than the combined powers of earth and hell; because the life of God is inseparable from a hearty reception of "the light" of God. (John i. 4-13.) Such an one cannot be put down. The precise truthfulness of our text, and the above brief illustration, may be seen by noting several points.

1. The soul. Men make it an embryo angel, "the man proper," the *Divinity* within, an immortal. But God makes it "the living creature," or the man. Of the first six times in which it occurs in Holy Scripture, it applies *five* times to the animal creation—once only to the living creature, man. If this be "weakness," it is "stronger than men."

2. The spirit of man. Men make it the same as soul, or the life of the soul. Some make the soul an ethereal form, larger than life, and "the Spirit" its animating principle. It is made something subtle, shadowy, and various, as may best suit the non-realities of imaginary theories. It has the unreality of a ghost in the dark, which, as a distinctive being, always vanishes when the day dawns! Sunlight dissipates it, as soon as it does fog. God makes it in its primary usage the vital energy, associated alike with "all flesh."—(Gen. vi. 17, vii. 22; Eccl. iii. 19.) "All [creatures, both brutes and men] have one breath"—one spirit. The word is "spirit." Ps. xlii. 12-20, civ. 29; Num. xvi. 22, xxvii. 16. This is "stronger than men."

3. Death. Men make it "a separation of soul and body." The soul, a ghostly embodiment, in-

stinct with life and immortality, ascends or descends, as fancy finds a way and a place. God makes it a cessation of life. "Lest he [the man] put forth his hand, and take also of the tree of life, and *live forever*; therefore the Lord God drove out the man" from paradise. "He died." (Gen. iii. 24, v. 5.) However "weak" this may seem, it is too strong for man to overthrow. Let who dare assail it.

4. The state of the dead. Men make it a more advanced state than the present. They make death, as did the Devil, a kind of second birth or resurrection, which brings the "living agent" into an higher life. (Butler's Analogy, Prof. Bush, &c.)

We had a specimen in the "Herald." The ghost of Capt. McIntosh came on an errand of mercy. It was "sunburnt," and "in full uniform." Do think! A ghost in martial attire, and "sunburnt," *preaching the immortality of the soul* to a sceptic and a priest!! A soul, with a sword, a cockade and epaulette, exemplifying the doctrine of "life and immortality" without "the gospel"!!! As it is one side of the gospel of peace which teaches that he that "taketh the sword shall perish with the sword," it must be from "another spirit." It seems astonishing, that any Adventist should give currency to the monstrous notion, that an immortal being in immortality, wears a British military uniform! It was published with no note of disapprobation. No Jesuitic or Shaker ghost story, to frighten children, can scarce exceed this monstrous tale of a **LIVE DEAD MAN!**

God makes the dead to be *unconscious*. See the case of Lazarus, John xi.; the Patriarchs, Gen. xlix. 31. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."—"Bury me with my fathers," said Jacob. Ps. vi. 5: "In death there is no remembrance of thee." "The dead know not anything." Ps. lxxxviii. 11, lxxxix. 48, cxlv. 4; 1 Cor. xv. 18; Acts xiii. 37; Heb. xi.; Isa. xxvi. 19; Rev. xi. 18. This is "stronger" than the theories "of men."

5. The resurrection. Ancient philosophy made it a moral change—a change from error to truth, from vice to virtue. Platonized Christianity makes it also a physical change at death, in which "the man proper" gets freedom from its confinement in the body, to go to Paradise, &c.; or a reconstruction of the body, into which "the man proper," or soul, when called down from heaven, is again placed or confined! This, though expressed in varied language, is the popular idea of the resurrection. It makes the term arbitrary, or unmeaning. It denies the original force of the word, and reduces the resurrection to a mere superfluity—an unnatural *excessiveness* on Christianity!

God makes the resurrection essential to a future or immortal life. He makes it a rising and standing up of "the dead." Never has God taught the reunion of the soul (called down from heaven) with the body. They who died and were buried come from the grave. Thus did Lazarus. Thus did those who "rose after Jesus and came into the Holy City and appeared unto many." (John xi.; Matt. xxvii. 52.) This is omnipotent. It clears the chaff away at one breath. Nothing but unbelief, the product of a purblind theology dare approach it. If God's primary statements are taken on any of the above points of doctrine, they are seen and felt to be "stronger than men." Hence, no one among Adventists durst assail them, except in a round-about way, by heaping odium on him who believes.

If there is no such personality to the soul—no such reality to death, or the state of the dead—nor any such rising up again from death and the grave, as the Scriptures teach, then the Bible

must be an imposition on the common sense of mankind. The idea would make it do violence to all our capacity for believing. It cannot, with that view, be received according to the laws of evidence. Therefore, neither God or man should attach any importance to faith!! But no,—no one will venture boldly on premises that will openly bring out such a conclusion. God's word is truth, "worthy of all acceptance." Enclosed by a fortress of such divine material, I feel invulnerable on these points. Truth cannot lie to truth; hence you can find an harmony of truth; but you cannot harmonize the above truths with man's opposing theories. As God is "stronger than men," their theories must fall forever. The believer cannot yield, but the rejector must, or perish. "God is no respecter of persons."

For the Harbinger and Advocate.

EXPOSITION OF REVELATION 20th.

BY E. R. PINNEY.

In giving an exposition of this chapter, I am aware of the objections that will meet me at the threshold: 1st. That it is a sealed book. 2d. That it is unfulfilled prophecy, and as such, dangerous and impossible to explore. The very introduction to this book, however, fully removes these objections. See chap. i. 1-3. The book opens with the following declaration: "The revelation of Jesus Christ." A revelation is not a mystery. To reveal an event is not sealing it up. Again, "To shew unto his servants things which must shortly come to pass." To show a thing is not to conceal it. Once more (3d ver.) "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Here is a blessing pronounced on those that shall keep the things written in this prophecy. How can we keep them if we do not understand them? Would God tantalize us with a promised blessing beyond our reach? You may believe so if you can, for me to do it would be impious. Paul says (2 Tim. iii. 16), "All scripture is given by inspiration of God, and is profitable." Believing this book a part of the "all scripture," let us lay aside our objections, and by a humble reliance on the Holy Spirit, seek for that understanding of the prophecy that will make it profitable to us and secure the promised blessing.

Another difficulty we have to contend with, is the variety of opinions which have actually obtained in the church at different times, and which lead many to regard any and every exposition as uncertain and doubtful. The great central point of each interpretation has been the millennium, or thousand years, predicted six times in this chapter. And according as this period of the reign with Christ has been placed in the past or future the time considered as definite or indefinite, and the event literal or figurative, has the faith and hope of the church been moulded into a different form.

The following views have obtained at different times in the church on this great subject:

1st. That the millennium was past in the day of Constantine, and of course that all the prophecies have long since been fulfilled. This view never had but few advocates, and is *most* contrary to the word of God as to be unworthy of notice.

2d. That the millennium began with the birth or crucifixion of Christ, or as the latest point with the accession of Constantine, and therefore is now past; but the rebellion which follows, as well as the last Antichrist, is still in the future. The idea of Christ's personal reign on the earth, never savored well with the Pope, who considered and claimed himself as holding the place of the true God on earth. Hence arose with the man

* Millennium is from two Latin words, MILLE, a thousand, and ANNUS, year, and consequently means no more nor less than a thousand years.

of sin this view, which prevailed widely from the fifth century until the reformation, and is the view of Roman Catholic Divines at the present day. And but for a few wild theorists of these last days, who have brought forth the old papal fable in a new dress, (by which they have deceived a few honest souls,) it might have lived and died in the place of its nativity—the Catholic Church.

3d. That the millennium is future, but preceded by the second coming of Christ, and the resurrection both of the just and unjust. This opinion has never had any currency in the church, and but very few advocates.

4th. That the millennium is future, to be introduced by a figurative resurrection, i. e., the conversion of the world, and followed by the second advent and the general resurrection of all the dead. This view has prevailed for the last century and a half, generally in the protestant churches; but is fast disappearing before the true light of the gospel that shines in these last days.

5th. This view places the millennium in the future, preceded by the second advent of Christ, and the literal resurrection of the just, or at least of the holy martyrs, and followed by the resurrection of the rest of the dead. This opinion was general for the first three centuries; but on the rise of the man of sin, it died much away, till after the reformation, when it was revived by a large number of protestant expositors.

6th. This makes the millennium future, at the close of the present dispensation of six thousand years—to be preceded by the coming of Christ and the literal resurrection of all the just, and to be followed by the resurrection of the wicked: but views this millennium as a sabbath of rest to the saints in the New Jerusalem, and merely as a porch to a kingdom of God upon the earth, which is to last forever.

Now, without going into an examination of the merits or demerits of these different theories to obtain the truth, let us take our place at the feet of Jesus, and learn of him, who spake as never man spake. To me it is a matter of astonishment, how any one, acquainted with the general design of revelation, as set forth in the great and fundamental doctrine of the restitution by Jesus Christ, can err respecting this chapter. With this doctrine in view, it needs but to be read to be understood.

In searching the Scriptures, we find this fact clearly revealed, viz., that man's origin, history, and final destiny for weal or woe, are confined to this earth. Hence, the wise man declares (Prov. xi. 31), "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." In accordance with this fact, the Bible may be, for convenience, divided into three parts. The first three chapters are a history of man's origin—the bestowment by his Creator of a kingdom and paradise, and their subsequent loss by transgression. The last three chapters answer to the first three, being a vision of paradise restored and man's final destiny. While the entire intermediate portion,—i. e. from the declaration in Gen. iii. 15, "The seed of the woman shall bruise the serpent's head," to Rev. xx. 1,—is man's history in probation. And every word of prophecy, every promise, type or shadow, has a direct reference to the great consummating act—the restitution by Jesus Christ of all things, "as spoken by the mouth of all the holy prophets since the world began." To this consummation the whole range of God's providence is tending. On this same glorious event has the entire hopes of the church been fixed from the beginning; and for six thousand years the whole creation has groaned and travailed in pain together, waiting, and with earnest desire looking for, the so long promised glory to be revealed, which John in vision here sees fulfilled and for our assurance of faith and abundant con-

solation, was told by Him "that sat upon the throne" to write: "FOR THESE WORDS ARE TRUE AND FAITHFUL." With these facts before us, we will proceed to an examination of this chapter, which presents one of the most plain and literal prophecies in the Bible, being a simple record of events as seen by John in vision, with scarcely a figure of speech or symbol introduced to distract the mind.

(To be Continued.)

For the Harbinger and Advocate.
THEY ARE DRUNK.

BY Z. CAMPBELL.

It is often a matter of wonder among the people called Adventists, why professors of religion generally do not believe certain plain doctrines of the Bible; at the same time, the great mass of professors themselves wonder equally why, if these things are so, that they cannot see them as well as Adventists. Now I think the Bible explains the cause of this, in such a manner as ought to satisfy all parties. I would here refer the reader to Rev. xvii. 1-6, but especially a part of the 2d and 4th verses: "And the inhabitants of the earth have been made drunk with the wine of her fornication . . . having a golden cup in her hand full of abominations and filthiness of her fornication."

I shall here adopt the general opinion among protestants, that the woman here spoken of symbolizes the church of Rome; and as that church is now existing in its full splendor and filthiness, this prophecy is now being fulfilled. It follows, then, that the inhabitants of the earth are now drunk.

Here the question forces itself upon us, Who are the inhabitants of the earth? One ready answer is, The Roman Catholics. But this will not do; the phrase, "inhabitants of the earth," is quite too broad and sweeping to imply any one church. The term made use of by the revelator includes all mankind, unless we can find some exception. And this we certainly do in the 6th verse: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Now we all know that the saints and martyrs of Jesus cannot be drunk with their own blood, or with any of the abominations of this mother of harlots. They are, therefore, an exception in the phrase, "the inhabitants of the earth."

But who are the saints? says one; and who are the drunkards? It is very evident who the drunkards are: they are those who drink of the "golden cup." It is equally certain that the saints sip only at the crystal rills of divine truth. Let no one flatter himself, after drinking of the golden cup, that he is not drunk because he is a protestant, for what will make a Catholic drunk will a protestant. Again, if a protestant does not drink as largely of the golden cup as the Catholic, he is nevertheless drunk; though the Catholic may be a little drunker than he.

But, says the protestant, how can it be that we are drunken with the ingredients of the golden cup: have we not long since protested against the doctrines, the ceremonies, the practices and usages, of the church of Rome? In some instances you have. You have indeed protested against the infallibility of the church, the power of its priests to pardon sins, the practice of selling indulgences, praying souls out of purgatory, &c.; but the great platform of the various protestant creeds is still Roman Catholic: such as the belief in the doctrine of the trinity, baptism by the application of a few drops of water from the ends of the fingers, endless punishment in fire and brimstone, the immortality of the soul, an intermediate state of consciousness between death and the final judgment (a kind of protestant pur-

gatory), the world's conversion, and a heaven "beyond the bounds of time and space." Now there are so many ingredients of the golden cup, not one of which is sanctioned by the Bible, and protestants have become drunk with them as well as Catholics.

Now let us see if it is not so. But in the first place we shall be under the necessity of inquiring what it is to be drunk. To this we will let the reformed drunkards reply, as they are certainly the best judges. They inform us that when a man is drunk, everything appears to him as it really is not. Stationary objects appear to be in motion,—while his reason is entirely perverted, so much so that what appears to him to be sound philosophy, appears to a sober man to be ridiculous nonsense. For instance: if he undertakes to walk, the earth often rises up and strikes him on the head and shoulders, and it is with great difficulty he can get it down again and get top of it; but to a sober man, it appears that the drunkard has fallen down, and has much ado to get up again. If he undertakes to walk through a narrow lane, first the fence on one side will run against him, and then that on the other; but to one who is sober, it appears he is staggering from side to side of the lane; and if he passes near a sign post, it is very likely to run against him and knock him down.

So much for the manner in which things appear to the drunkard; and now for the power of his logic. As he draws near his home, he soliloquizes thus: Now if my wife is up, when I get home, I'll whip her: she has no business to be up at this time of night; and if she is in bed, I'll whip her: she has no business to go to bed till I get home.

Now, is not this just the logic the inhabitants of the earth use concerning the Bible and its doctrines? They acknowledge the Scriptures to be given by divine inspiration, and that no prophecy of the Scripture is of any private interpretation; yet all parts of it must be interpreted according to certain doctrines of the golden cup. They acknowledge that holy men of God spake as they were moved of the Holy Ghost; and yet the Holy Ghost inspired them with the knowledge of one fact, but they spake and wrote another and something quite different. For instance, John was inspired with the fact that Jesus is God, and that we must believe it in order to be saved; but when he came to write upon the subject, he wrote thus: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx. 31.

Now, John spake not as he was moved by the Holy Ghost, or else the inhabitants of the earth are drunk, who see in this text any necessity of believing that Jesus is God, that they might have life through his name. Bishop Bevere, speaking of the trinity, says: "It is a mystery which we are all bound to believe, but yet must have a great care how we speak of it, it being both easy and dangerous to mistake in expressing so great a truth as this is." He says: "I may say, God the Father is one God, and the Son is one God, and the Holy Ghost is one God; but I cannot say that the Father is one God, and the Son is another God, and the Holy Ghost is a third God. I may say the Father begat another who is God; yet I cannot say that he begat another God. And from the Father and the Son proceedeth another who is God; yet I cannot say, from the Father and the Son proceedeth another God. Though the Father be the first person in the Godhead, the Son the second, and the Holy Ghost the third, yet the Father is not the first, the Son the second, and the Holy Ghost a third God: so hard a thing it is to word so great a mystery aright."

Dr. Barrow describes the doctrine of the trinity thus: "There is one divine nature or essence,

common unto three Persons, incomprehensibly united, and ineffably distinguished by peculiar idioms and relations; all equally infinite in every divine perfection, each different from the other in order and manner of subsistence; that there is a mutual existence of one in all, and all in one; a communication without deprivation or diminution in the communicant; an eternal generation, and an eternal procession, without precedence or succession, without proper causality or dependence; a Father imparting his own, and a Son receiving his Father's life, and a Spirit issuing from both, with any division or multiplication of essence."

Now it must take a drunkard to write such a chaotic jumble of incongruities, and I doubt much if there is intoxicating principle enough in the "golden cup" to enable one to understand them, even if he should swallow its whole contents.—If such men as Bishop Beverage and Dr. Barrow mean any thing by their descriptions of the trinity, they certainly could tell what they mean, unless they are drunk. And unless trinitarians can explain their acknowledged mystery scripturally and intelligibly, I shall hold them as I do all drinkers of the golden cup—drunk, as in the language of the text.

In the parable of the wheat and the tares, our Savior declares, as plain as language can make it, that the children of the wicked one, and the children of the kingdom, shall remain together in the field (the world), till the harvest (the end of the world). And by nothing short of a perverted reason, can any one understand by that parable, that the tares are to be plucked up or destroyed a thousand years before the harvest, or end of the world. But we have shown that one who is drunk sees things as they are not. Now if our Savior meant as he said, that the wheat and the tares shall grow together till the harvest, the inhabitants of the earth must understand it that the wheat shall remain in the field a thousand years after the tares are destroyed, for they cannot understand a thing as it is, but as is not, for they drink of the golden cup and are drunk.

It requires equally as large a draught from the golden cup to smell the world's conversion in Dan. vii. 21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom..." Now whatever this little horn may be supposed to be, Catholics as well as protestants must acknowledge it to be some wicked power; and he must be drunk indeed who thinks Daniel represents it as ceasing to make war with the saints a thousand years before the end of time. But the inhabitants of the earth are drunk, consequently they understand things as they are not; otherwise they would not be drunk, and my text would not be true.

I shall not attempt to investigate every ingredient of this golden cup; but I will refer to one more. 1 Tim. vi. 16: "Who only [that is, the King of kings and Lord of lords] hath immortality. Those who understand that man hath immortality, are generally too drunk to tell *how* it is understood from this passage. Such a passage as "man became a living soul" suits them better, of which they say that man became a living soul in consequence of his being possessed of one. Then, according to the same drunken logic, a man becomes a horse in consequence of his being in possession of a horse. "And the spirit shall return to God who gave it," proves the immortality of the spirit, by its going into the presence of an immortal Being; then every dog which comes into the presence of his master is an immortal dog, at least his spirit is as immortal as his master.

Now if this is not drunken logic then there is

no drunkenness. But, says one, if the inhabitants of the earth are drunk, they *cannot* see these things as they are, and therefore they are not to blame. We do not pretend to blame a drunkard because the earth appears to rise up and strike him on the head; we only blame him for getting drunk. Neither do we blame the inhabitants of the earth for not seeing these things as they are; but for drinking of the golden cup. Let the drunkard keep his lip from the intoxicating cup, and he soon becomes sober, and the earth becomes civil, and lies still under his feet when he walks. Let the inhabitants of the earth take the hint and withdraw their lips from the golden cup, and drink of the water that Christ shall give them, and all these things will appear plainly to them as they are. But as long as popular opinion is made use of to silence the Bible, just so long will the inhabitants of the earth be drunk; and deplorable indeed will be their condition, when the Ancient of days shall come, and the saints shall possess the kingdom: for no drunkard shall enter into the kingdom of heaven.

The revelator certainly had a clear perception of the effect the popular doctrines of this mother of harlots would have on the inhabitants of the earth; and if he had searched through all the vocabularies in the world, he could not have found a better term to express this effect than the one he has chosen: "And the inhabitants of the earth have been made DRUNK with the wine of her fornication."

South Adams, Mass., Feb. 1, 1849.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, March 3, 1849.

Speaking the truth, in love.—PAUL.

NO RESPECTER OF PERSONS.

"Of a truth, I perceive that God is no respecter of persons."—Acts x. 34.

If God had no more respect for the person of a Jew, because he was a Jew, than for a Gentile; we may reasonably infer that he has no more regard for a Protestant, because he is such, than for a Catholic; and no more respect for the person of an 'Adventist,' because he is such, than for a Jew, Catholic, or Protestant. He has never respected the person of any one; but he has ever had respect to the humble; "in every nation, he that feareth him, and worketh righteousness, is accepted with him."

The Jews were once a people highly favored of God; but they departed from the truth, and "taught for doctrines the commandments of men," rejected the Son of God; consequently, the wrath of God came upon them: he did not spare them, though unto them had been "committed the lively oracles of God."

The different sects in their turn, not excepting the Catholics, have been the favored people of the Lord. In their infancy and childhood, they stood upon a sure foundation, the Word of God; but as they came to riper years, as Paul predicted they would do, they have "turned away their ears from the truth unto fables," and have "itching ears," and "will not endure sound doctrine." And suppose ye, that God respects these sects, or either of them, on account of their former purity, and strict regard for his truth? No: for "he is no respecter of persons." Consequently, if they continue to love not the truth, and have pleasure in unrighteousness, we see not how they can escape the fearful judgments of God, in the day of the Lord, more than the unbelieving Jews can.

Well, if the displeasure of God has ever been

against his people, when they have departed from, or rejected, his truth; and if he is no respecter of persons; then "Adventists" need expect nothing less than his displeasure, if they do not abide in the truth and honor God in all their ways. If we have had greater light than others, and if the crowning truth of revelation has been committed to our charge, our condemnation will be greater, if we depart from the Lord, reject his truth, and like others before us, turn unto fables.

God's people, of every sect, have stumbled at the same stumbling stone, viz: denominational boundaries. They have commenced in the truth, but soon have raised *their* standard, or, defined *their* position, and refused to advance any further in the investigation and proclamation of truth. And instead of continuing, as they commenced, in the endeavor to disentangle the truths of the Bible from the doctrines and traditions of men, they have taken *their* stand with the most strenuous opposers of this work.

Undeniable and well known facts abundantly prove the truth of these sayings in reference to every religious sect, a portion of the Adventists not excepted. And just so certain as God is no respecter of persons, and has shown his displeasure for such things in one case, just so certain he will in all; unless humble repentance, and faithful obedience, and a pure love for the truth will secure his favor.

TURNED UNTO FABLES.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

"The time will come"—Clearly marks this text as a prophecy. And the time when it was to have its fulfilment may be learned from the context.—The discourse commences in the previous chapter thus: "This know that in the last days perilous times shall come." Then "the last days" is the time for the accomplishment of this prophecy.

"They will not endure"—Not the unbelieving Jews; for they had already rejected the truth. Not the unsanctified world; for they never loved to be told their sins and threatened with the judgments of God. Who then? The church. That this conclusion is correct, the following expression in the context clearly demonstrates: "Having a form of godliness." This is true only of the church. "Ever learning"—The church, and not the world, do this. "Heap to themselves teachers"—This is a work not of the world, but of the church. "Turn away from the truth unto fables"—The world never turned unto the truth; therefore it could not turn away from it—but the church could. Hence, the church is the subject of this prophecy.

"Sound doctrine"—Is explained in the text to be "the truth," and opposite to "fables," or falsehood, or false doctrines. Then, in "the last days," the church will not endure the truth; but will lose error—will turn their ears away from, or will not hear the truth. Not on one or two abstract doctrines of the Bible; but they will reject THE TRUTH, as a whole, or all the fundamental or prominent doctrines of the Bible. The nature of the prophecy and the meaning of the words, "The truth," we think fully justify this conclusion. Then, a general, an irrecoverable departure from the truth by the church, is necessary to fulfill this prophecy, and give assurance that "the last days" have come.

"After their own lusts." Unsanctified, unholly, worldly-minded, and pleasure-loving persons will fill the church in "the last days"; or, as the previous chapter says: "For they shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, incestuous, fierce, despisers of those that are good,

traiors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. iii. 2-5. Such characters as these will have

"*Itching ears.*" Will love smooth preaching, that will not expose their sins and worldly lusts, nor crucify their unholv desires and acts. And in order to have such kind of teaching as this, they will

"*Heap to themselves teachers.*" Choose men for their ministers that will preach to suit them. And if they shall chance to get one who will preach the truth, they will turn him off, and obtain a minister that will please them.

"*Turn away their ears from the truth.*" Will not hear nor read on the truth; will be willingly ignorant of the doctrines of the Bible.

"*And shall be turned unto fables.*" Will substitute error for the truth—will be turned unto fables or false theories—will be strongly allied to them, or wholly given up to their blinding and destroying influence.

These were to be the characteristics of the church in the last days, according to the import of the prophecy under consideration. And the important question to be settled is, Does the church now sustain this character? If not, then "the last days" have not come, and the coming of the Lord is not near. But if this is now her character, then we are in "the last days"—near the time of the advent of Christ. We unhesitatingly say that this is her character, and, consequently, by this consideration our faith is greatly strengthened, that these are "the last days," and that the coming of the Son of man is very near.

The evidences that this is the present character of the church, must be deferred for another number.

"FRIENDS OF THE CAUSE."

"The cause:"—what is it? The Second Personal Advent of Christ. Very well; call it so, if you please. We will call it more, *the cause of Christ*; *the cause of the Bible*; the cap-stone of all good causes. To turn away from this cause, is to turn away from Christ—to fight against God, and reject the Bible. It is *the cause* which called us as a people out from the world and the unbelieving churches—which united us in love as a band of brothers, and made us rejoice in hope of speedy and eternal redemption.

We hear much about "enemies of this cause"—"leaving the cause" to discuss other questions—"friends of the cause"—and other causes or questions being introduced, of a sectarian character—unimportant questions, &c. &c. Such things have their effect—but the day when the world will be judged in righteousness, will set this matter right.

But who are true *friends of the Advent cause*—the cause of God—the cause of the Bible—the cause of Christ? "Ye are my friends, if ye do whatsoever I command you." John xv. 14.

Then, "WHATSOEVER" Christ has commanded, belongs to his cause, and no man can be his friend unless he *aims* to do ALL Christ has commanded. He must desire to hear, believe, obey, and proclaim ALL of Christ's word—love *all* his promises—fear *all* his threatenings—seek *all* his blessings, and shun *all* his judgments. Such are *friends* of the Advent cause, or cause of Christ. But those cannot be friends or are only friends in part, who desire and profess to be engaged in propagating only a *part* of the all things "whatsoever" Christ has commanded.

Bro. Wm. Brown of Dansville has handed us some money for a Bro. Wilson; but could not tell his address. Will Bro. Wilson inform us, that we may do his business correctly.

HATING CHRIST.

"The world hateth me, because I testify of it, that the works thereof are evil."—John vii. 7.

Had Christ sought to please men, they would not have hated him; but inasmuch as he faithfully exposed and rebuked their sins, they not only hated, but put him to death. The apostles, and many of the early Christians and ministers, shared the fate of their Lord; and for the reason that they imitated him in opposing the corruptions of the times in which they lived.

But the world don't hate the ministers of the popular and unpopular churches of these days: and why not? Because the world has become better, has less sins to rebuke, and loves to be told its faults? No: for facts and the united and abundant testimony of the various churches say, that sin of every kind and degree is rapidly on the increase, and we know that people have itching ears, are more sensitive about being told their faults, in this *very refined age* (?) than formerly. Why, then, are professed ministers of the Gospel not hated now? And why are they revered, and called Rabbi, or, Rev., D. D., and honored by the world? Because they do not "testify of the world, that its deeds are evil." They justify the popular sins of the world. "They are of the world: therefore speak they of the world, and the world heareth them." 1 John iv. 5. This is the reason why the world does not hate them, as it hated the Lord of glory. Let them rebuke *sin*, wherever it exists, within and out of the church, as faithfully as Christ did, and they will be hated as he was, and at his coming receive a crown of glory.

THE ENLARGED SHEET.—Our statement last week on the probable *additional* cost of the proposed enlarged sheet, was not sufficiently distinct to be understood by all. We stated that the expense would be "not far from *seven hundred dollars*." This estimate covers the whole *additional* expense for the new fit up, and the publication of the paper for a year.

We will now say, that the *new fit up* will cost not far from *one hundred dollars*. And the additional expense of publishing the paper for a year, with our present edition, would be not far from *six hundred dollars*; making the whole *additional* sum about *seven hundred dollars*.

By this statement it will be seen that it is only about *One Hundred Dollars*, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers *generally* will pay what they owe; and if *five hundred paying subscribers* are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

We solicit all who feel interested in this matter to speak soon and freely on the same, that we may decide what to do in the case.

THE TENT.—There is yet about \$75 needed to pay for the Rochester Tent. Bro. Bywater and two other brethren are obligated to meet this demand by the first of April. Their note is in the hands of a broker, and must be paid at the time when due, or be dishonored. Therefore, those who design to assist in this matter are requested to do so as soon as possible; or in time to aid in raising this note. You can hand your *former* subscriptions, or what you may feel duty to give, to Bro. Bywater, or send it to us.

Bro. J. C. Bywater spent the last Sabbath in this City, and preached the word to the edification and comfort of the waiting saints.

THE BIBLE DOCTRINE,

OR

TRUE GOSPEL FAITH

Concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6 $\frac{1}{4}$ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

We have several expositions of Rev. xx. now on hand. They must take their turn with other matter. And when they shall be disposed of, then, if the different writers should not be satisfied to let the matter rest, we propose that, as Brn. Cook and Chandler were first in the field, that the investigation be submitted to them, until they shall give the question in dispute a thorough examination.

In this way light may be elicited, and other important subjects not be crowded from our columns; but should all or many of our correspondents turn their attention to writing on this one subject, and should we publish their communications, other questions of vital importance would necessarily be neglected.

We hope this arrangement will be satisfactory to all. If any one can name a better course, we will thank him for his counsel.

Wo. W. O.—Its grammatical defects render it too incorrect for the press, and we cannot correct it without transcribing it, and this we cannot do.—We duly appreciate your warm friendship and highly approve of the sentiments you advocate, and the bold stand you and yours have taken in the defence of the truth. Be faithful, and the crown of life will soon be your exceeding great reward.

Wo. Wilson to call on them, in his contemplated visit among the churches.

DELINQUENTS.

We have a large number of subscribers on our books who are owing from two to five or more dollars. We sent them bills of their indebtedness at the close of the previous volume of our paper. But they treat our call with silence. This is wrong, even if they are poor; for no one can be too poor to be just; and it is just either to pay, or inform us of their inability. We now make the following propositions.

1. Those who will pay in full for all they owe

us, before the 1st of April, shall be charged only Seventy-five Cents per volume.

2. Those who are unable to pay *all* they owe, may pay what they can, and if they will tell us that they are able to pay no more, we will credit them in full for *past* accounts, and continue their paper, provided they will pay in advance for the present volume.

3. Those who can pay *nothing*, and will inform us of the fact, we will balance their accounts, and if they desire it, will enter their names on our *free list*.

All who do not comply with some *one* of these *fair* propositions, who are owing *two*, or more, dollars, by the 1st of April, will be erased from our books; and, until we learn to the contrary, will be considered by us as—very negligent persons; and in imminent danger of coming short of the kingdom, for the want of that principle which makes us "diligent in business."

We fondly hope there will be a *prompt* and *general* response to these propositions.

Correspondence.

ON WAR.

DEAR BRO. MARSH:—I think it has not been amiss, in these last and perilous times, when "wars and commotions" are so ripe, for the saints to talk and write for the instruction and edification of each other on this momentous subject;—for the spirit and practice of *war* is now very prevalent in all parts of the devil's usurped kingdom. I have been much edified with what I have seen in the Harbinger on this question, for I consider the spirit which actuates war to be the spirit of the old cloven-foot—to say the least, it is not the spirit which actuated Christ or his apostles. Their gospel condemns in detail the moral element of war. Says the apostle, "Lay aside all malice, and let all bitterness and wrath, and anger, be put away"—"Avenge not yourselves"—"Recompence to no man evil for evil"—"See that none render evil for evil unto any man"—"Whereas there is among you envyings, and strife, and division; are ye not carnal?"—"Now the works of the flesh are these: hatred, variance, emulation, wrath, strife, seditions, envyings, murders, revelings, and such like."

Now who does not know that the things here denounced are inseparable from war, and constitute its very essence? What war can be shown where there is no malice or hatred, no bitterness or wrath, or where there is no anger, division and strife? no variance, or emulation, or where murder is not committed by the wholesale? Can nations go to war without avenging themselves, or rendering evil for evil? Who can fight in love with carnal weapons? Anger, then, and not love, is one of the main streams which support this tide of iniquity which sweeps over this groaning world in which we live, but from which, I trust, ere long to be delivered.

The Bible still more fully condemns war by enforcing or enjoining those things which are inconsistent with war, such as, "Thou shalt love thy neighbor as thyself"—"Love worketh no ill to his neighbor; therefore love is the fulfilling of law"—"Charity (or love) suffereth long and is kind, beareth all things, endureth all things"—"Do good unto all men." How shall it be done? with fire and sword and carnage? "Whatsoever ye would that men should do unto you, do ye even so to them"—"Have peace one with another"—"By this shall all men know that ye are my disciples, if ye have love one to another."—The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, &c., "Forbearing one another, forgiving one another, even as Christ forgave you."

Here is a fair test: If war is right for us, it must have been for our Savior; but can we conceive the Prince of Peace, or one of his apostles, leading forth an army to their work of plunder, blood and devastation? Can you point to a modern field of battle on which Christ or an apostle would have been in their element amidst fire and blood and groans, and dying curses? Can you show us a war begun from Christian motives, and conducted on Christian principles, and pervaded throughout with a Christian spirit? Is there a Christian way of burning and bombarding villages, and plundering cities and towns, and of perpetrating the wholesale butcheries of the battlefield, and of hurling thousands after thousands of unconverted beings out of probation? Does the gospel teach us *how* to do such things *aright*?—Has Christ or an apostle set us an example or told us how *they would* have done them? If not, then is war incompatible with that gospel which proclaims peace on earth and good will to men, as one of its first and most glorious principles, whose founder was the Prince of Peace—whose promised reign on earth is to be a reign of universal peace—whose followers are all required to overcome evil with good, to love even their enemies, to bless and curse not—but to imitate the blessed example of Him who reviled not his revilers; no, not even returned one curse upon those who heaped them upon him while crucifying him. Yet men, calling themselves *Christians*, love the art and trade of killing their enemies, and encourage their sons to handle the musket, sword and bayonet!

Surely we have fallen on those perilous times, when those "having a form of godliness, but denying the power thereof," are "fierce" and "high-minded." How can we uphold even defensive war? for, of necessity, there will be strife. Says James, "For where envyings and strife is, there is confusion and *every evil work*."

Well, then, if we would be saved when Jesus comes, we must not follow "the works of the flesh," but "follow peace with *all* men, and holiness, without which no man shall see the Lord."

Thus we see the spirit of peace belongeth to Christ; but the spirit of war and strife, to the devil: and as we are servants to whom we yield ourselves, therefore let us submit to God, who judgeth righteously, and will avenge us of all our adversaries.

O. D. GIBSON.
Houghtonville, Vt., Feb. 3d, 1849.

FROM BRO. J. C. BYWATER.

BRO. MARSH:—I met the brethren at Auburn at the time appointed. The brethren there are in a very prosperous state: they are strong in the Lord and in the power of his truth. Bro. J. B. Cook was with them the evening before my arrival, and gave them a rich feast from the Lord's treasure house. May the Lord bless him in feeding the flock.

From Auburn I went to Syracuse: had time, while waiting for the cars, to see a few of the brethren there. They are still looking for Jesus. I pray the Lord to keep them in the power of truth! I hope soon to be able to render them some service in preaching the word. At 3 P. M. I took the cars for Oswego, and arrived there in time for the meeting in the evening.—Bro. Burnham and Bro. Hall arrived about the same time.

We found the brethren anxiously waiting our arrival. We went on with our meetings notwithstanding we were shut out from a public place of worship (except twice on the Sabbath), and confined to a private room. Yet our meeting was one of interest, and, I trust, of lasting good to the cause there. There was a general waking up among the brethren, and a seeming determination manifested to do what they can to sustain

the cause. They are talking strongly of building a house for their convenience, and I hope will be able to accomplish their good designs.—We expect to hold a tent meeting with them the coming season, should time continue.

From Oswego we went to Watertown, by the way of Pulaski and Lorain. Called on Bro. Mansfield, and found them still looking for Jesus. Preached one evening at Lorain, where we held our tent meeting last fall, and found the brethren there still contending for the faith once delivered to the saints. Leaving there, we arrived in Watertown on Thursday evening and found no resting-place for our head or feet but at the public inn, and much less a place in which to "blow the trump of jubilee." We stayed at the public house overnight and left in the morning for Copenhagen.—On arriving there, we found that the brethren were expecting us to hold a meeting at Sanford's Corners. Leaving Bro. Burnham at Copenhagen, in company with Bro. Keeler, I went on to Le Ray, and arrived there Saturday afternoon, and found some whose hearts beat high for glory. I preached seven times and baptised one young sister. We had a refreshing season and a shout in the camp in prospect of the speedy coming glory.

We returned on Wednesday morning to Copenhagen and preached there in the evening.—The next morning we left for Martinsburgh, and arrived at Bro. Bronson's at night, and notwithstanding the weather was quite inclement, a number of brethren came in from their various localities, and the meeting went on increasing in interest till its close. The brethren here are strong in the faith that our All Conquering King will soon appear.

Our meetings thus far, we trust, have proved a blessing to the cause of God in this region; and notwithstanding the constant opposition we have met with from every quarter, we are determined, by the help of the Lord, to push the battle to the gate of the enemy, and never give up the contest until victory turns on Zion's side! and from present light, I think the victory will be soon won. I think that light will shine out on time very soon, in such clearness and glory, that we shall see our latitude and longitude very definitely.

Our meeting at Martinsburgh closed on Sunday evening, and on Monday morning Bro. Burnham left me for Brocket's Bridge, to see his family, and to attend the conference in that place. I preached at Martinsburgh on Monday evening, and, on Tuesday morning, left for Copenhagen, where we arrived at about 2 o'clock P. M.—(Here I found a pilgrim's home at Bro. Potter's.) Attended a meeting at the M. E. Church, where some, I trust, were heartily seeking the Lord, and others had already found Him to the joy of their hearts. But oh, the "weaning time!" but few will endure. They may live by excitement a little while, but when that passes they will die. It is easy sailing before a pleasant breeze, but a dead calm is dangerous. Could they but be instructed in relation to the Christian's hope, anchored by the strong cable of Abrahamic faith, they might endure unto the end.

I preached there on Wednesday evening to quite an attentive congregation. I endeavored to show the importance, in a few words, of setting things in order in the house of God. I am sorry to see many of our brethren afraid to come right up to *Apostolic* order, on this subject, (not human order or disorder). I believe we, as ministers, have been too dilatory in this part of our business or labor. May the Lord forgive us, and may we be more faithful for the future.

Our next place of meeting was at Wilcox Corners, which we commenced on Thursday evening. The depth of the snow hindered many of our brethren from coming to this meeting who designed to attend. But those present were strong

AND BIBLE ADVOCATE.

in the Lord and the power of his might. One backslider, from the Baptist church, was reclaimed and converted to the faith of Christ's speedy coming. I baptised one at the close, and, on Sunday evening, we ate the Lord's supper and had a precious time in looking back to the sufferings of Christ, and forward to the glory soon to be revealed, when we hope to eat and drink with Jesus in our Father's kingdom.

On Monday I went to Lorain, where we held our tent meeting last fall, and found that it had done good. I preached to a full house in the evening and ordained three deacons, chosen by the brethren for that work. Many are anxious to have the tent pitched again in that community, and we design, should time continue, to have a general meeting in that vicinity the ensuing season.

On Wednesday morning I took the stage at Mansville for Syracuse, and arrived there at 8 o'clock, and found the brethren waiting for my arrival, to whom I preached the word from Heb. xii. 1-3; and left for Van Buren conference on Thursday morning, and arrived in time for the meeting in the evening. Here Bro. Burnham joined me again. Our brethren here received us with joy. We held our meeting in Bro. Wood's wagon shop, which had been fitted up for the purpose. We had quite a gathering of our brethren from different places at this meeting, who came full of faith and the Holy Spirit. The people there gave very good attention to the word, and, I trust, its good effects will be seen after many days. A number have recently been converted there, and are rejoicing in hope. I baptised ten. We closed on Sunday evening, after ordaining two deacons, chosen by the brethren for that service, and two for the church in Manlius—the most of the brethren from that place being present; after which we ate bread and drank the cup to the joy of our hearts; and after about an hour's conference and exhortation, we took the parting hand, rejoicing in hope of soon seeing and greeting each other in our Father's kingdom, where we shall never part again.

From Van Buren, in company with Bro. Burnham, I came to Auburn, and preached to the waiting saints there from Rom. xvi. 25, 26; after which we ordained three deacons—and one, I trust, will be like Phillip, a preacher of the word. Our brethren here are standing firm in the word of the Lord. They expect Bro. Himes will stop there on his way West. I pray the Lord to bless his labors in that place.

On Tuesday evening I preached at Seneca Falls to a small, though very attentive congregation, from Col. ii. 15—"And having spoiled principalities and powers," &c. Our brethren there are in a very good state, looking with earnest desire for the return of the King of glory. They are in hopes that Bro. Pinney will be able to return to them soon, and once more raise his voice and sound the glad tidings of the coming King.

Wednesday evening I preached at Batavia, to quite a good congregation, who seemed eager to hear the word. I found Bro. Ongley and wife there strong in the faith, and having a mind still to labor and suffer in the cause. They have been laboring with good success in C. W.

I am now at home, after an absence of nearly six weeks, and find my family in tolerable health. My own health is not very good, but I hope after a little rest I shall be able to go out again, to engage with fresh zeal in the good cause.

Yours "in expectation sweet,"
J. C. BYWATER.
Covington, N. Y., Feb. 17th, 1849.

Bro. M. Curry, Plainfield, Mich., Jan. 21st, 1849, writes:—

Bro. Marsh, I am proclaiming the Lord's coming to be nigh at hand; and as a report is in cir-

culation that I have renounced these views, and I know not how far the false report has been circulated, I therefore say, that my faith has been and is constantly increasing in the truth of the second advent doctrines, as taught in general by Advent people. May God reward every man according to his works.

FROM BRO. E. R. PINNEY.

BRO. MARSH:—For the information of those who are desirous of knowing my present state and prospects for a recovery from my affliction, I would state, that through the kindness of a merciful and covenant keeping God, my prospects seem favorable for a speedy recovery to health. My physician thinks there is no more cancer left, and my face is rapidly healing, and is now two-thirds healed over. I am also rapidly gaining my strength, and should there be no relapse, I think it probable that I may be permitted to return home in about three weeks. Mrs. Pinney is expected to return home next Wednesday. I shall consider it a great blessing to have the privilege of being at home once more—for although I have one of the best of places to board, and am abundantly supplied with every comfort and necessity of life, yet still it is not home—no,

"Be it ever so humble, there is no place like home."

My little family, that is now scattered, I trust will soon be gathered again, which will be to me a happy day; for, notwithstanding I have my companion and youngest child with me (for which I praise the Lord), still I look around and David's seat is empty!—three are absent whom I have not seen since last November. But I trust, by the blessing of God and the aid of your prayers, brethren, we shall be gathered once more around our altar at home, where together we can bow the knee and lift up our hearts in prayer and praise to the God and Father of our Lord Jesus Christ.

My faith in the speedy coming of Christ is unwavering, and my desire to serve Jesus never was greater than now. And I hope e'er long to take my place with my brethren in the field of battle. Pray for me, my brethren, that my faith fail not, and that I may not be disappointed in these fond anticipations.

Your brother waiting for redemption,
E. R. PINNEY.
Rochester, N. Y., March 1st, 1849.

Bro. N. Houghton, Woodstock, Mich., Jan. 25th, 1849, writes:—

I am a blacksmith by trade, and work in my shop week days for my support, and preach on the Sabbath. I preach the advent nigh, even at the doors. My hearers generally say, Let the advent doctrine alone; but I tell them the Lord is coming, and I cannot therefore be silent.

If any of the advent brethren should come this way, I would be glad to have them call on us. They would easily find me by inquiring for Noah Houghton, the blacksmith and advent preacher.

THE DRAGON.

A FEW COMMONPLACE HINTS FOR THE CONSIDERATION OF THE HONEST BRETHREN.

Rev. xvi. 12-14: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Notwithstanding brethren have, and still do disagree, in regard to the time of the pouring out of the sixth vial (some believing that it began to be poured out some years since, and others that it is not yet poured out), it is very generally admitted that it is poured out prior to the coming of the Lord; and that the events which are to be realized under it, ultimate in the battle of the great day of God Almighty. Indeed, this must be admitted, or the testimony of the revelator must be impeached. In the scripture above quoted, we are assured that the direct agents in bringing on said battle are three unclean spirits, the *spirits of devils*,—one of which goes out of the mouth of the DRAGON, another out of the mouth of the BEAST, and the third out of the mouth of the *false prophet*. All these work miracles, by which of course they deceive the kings of the earth, and of the WHOLE WORLD, to gather them to battle.

To define the dragon, the beast, and the false prophet, would require more space than can now be afforded; suffice it to say, they are the three leading government influences, which result in three grand divisions of the great city (the nominal religious world) under the 7th vial, see; and are, or will prove to be, the Protestant, Papal, and Greek divisions of the world. Only one of these is the dragon, but all are to aid in the work of gathering the nations to the battle. Each sends forth a spirit, and all three are *spirits of devils*. The three really effect their object, the whole world are by them deceived, *there is really a battle*, and the cities of the nations fall under the seventh vial.

Query: Is THE DRAGON here the real Devil any more than the beast, or the false prophet?—All will agree that he is not, and yet, as certain as this battle ever comes, the dragon will aid in the deception. How many dragons are named in this book of symbols?—is there more than one? It is contended by many that there is, and if so, which one is THE DRAGON? for it is *the dragon* (not a dragon) that aids in this deception. There is but one dragon described in this book, and an honest, careful study of the whole book will lead any man to this just conclusion. He is *the dragon* in chapter 12, *the dragon* in chapter 20, and *the dragon* in chapter 16; and is no more the real Devil in chapters 12 and 20, than in chapter 16; and he is no more the Devil here, than the *beast* and *false prophet* are. It is *the dragon* in supreme power, in chapter 12, then cast out; *the dragon* bound, in chapter 20, for a thousand years, and *the dragon*, in this chapter, loosed for a little season, to join in this last deception of the world. This is the same deception, and the same battle spoken of in chapter 20, and both descriptions terminate in the utter extinction of all the nations and kindreds of the whole earth: all here meet the first death. It may be argued, however, that in the deception of chapter 20, only the dragon is named, and therefore that must be another scene. The fact is, the binding and loosing of the dragon is the leading subject of conversation until the end, or judgment; and then the dragon (devil, as some must have it) is associated with this same *beast* and *false prophet* in their final destruction, as he was associated in the deception. Please compare the two scriptures.

Again, it has been, and may be again, argued, that in chapter 20 there is no battle after the deception; it is only said they are gathered to battle, they do not fight. In this scripture they are only gathered to battle, nothing is said of their fighting; and the argument that would prove that no battle follows in chapter 20, would prove that no battle follows the gathering under the sixth vial. It is exceeding weak to raise such an argument,—it has no foundation in plain common sense.

If nations are gathered to battle, then there is a battle, for they cannot be gathered to what nev-

er exists. One might, with as much propriety, argue, that when the saints are gathered to the New Jerusalem, *there will be no Jerusalem there*. But, if this view may possibly be correct, which of the three divisions of the great city is the dragon division? Ans. That division which has been bound, or more properly, out of existence, while the first thousand years of papal rule was passing away. This was the protestant republican division. This came up in the revolt of Henry VIII., in from 1532 to 1546, just a thousand years from the establishment of papacy.—See History of England, vol. 1. From that revolt, ancient Romanism (the dragon) has come up on the breadth of the whole earth.

But, the objector will say, if that was the loosing of the dragon, it was too early to be called a little season. Well, the book shall settle the point. Nearly all Adventists agree that the 5th seal was opened by the reformation, and certain it is that no point in the gospel scenery is, or can be, more easily sustained. The sixth has succeeded in order.

Hear now, chapter vi: 9, 10: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The reformation under Martin Luther commenced about 1530, and Luther died in 1546—just a thousand years from the establishment of papacy. Who are these persons here represented as crying under the altar? They are the saints which had been martyred by papal authority, before the fifth seal was opened, and during a thousand years of uninterrupted papal rule.—"And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a LITTLE SEASON, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

The reformation, and revolt of England and Wales, occurred at the same time, and as before shown, just a thousand years from the organization of papacy. The dragon was to be bound a thousand years, then loosed for a LITTLE SEASON. Here it is said of the saints who had been martyred during a thousand years at the opening of this sixth seal, that they should rest yet a LITTLE SEASON, before their blood should be avenged, or they should be rewarded. A little season, therefore, is just as long for the dragon to be loosed as it is for the saints to wait for their reward.

Again, a thousand years of papal murders, which all agree was past when the reformation occurred, and a little season added, measures to the avenging of the blood of the martyrs—upon whom? UPON THEIR MURDERERS; they must, therefore, be resurrected at the end of the little season. So, also, a thousand years for the dragon to be bound, and a little season, in which he is loosed to deceive the nations, reaches to the battle of the great day, and to the final destruction of the devil, wicked nations, and men, in the lake of fire; which is the second death. The martyrs, during the thousand years, have some brethren which must be killed after the fifth seal is opened, for which they must wait a little season. So in chapter 29, when, at the end of the thousand years, the dragon is loosed for a little season, the rest of the martyrs—the brethren of those that wait this same little season—live, and are KILLED as those brethren were, for the witness of Jesus and the word of God. The present deception, therefore, is the last, the final deception, and it will soon be perfected on all the world; then shall the kingdom come that is to stand forever and ever. Amen.

J. TURNER.

PAUPERS.—The number of paupers in Great Britain is about 4,000,000, or a seventh of the population of the whole empire—in Ireland, 2,300,000; England, 1,500,000; Scotland, 200,000. Since 1816 the people of England have paid £200,000,000 for the relief of the poor.

Let us rather consider what we ought to do for ourselves, than hearken after the doings of others. The stories of our neighbors' error stand but little to the reformation of our own.

Appointments, &c.

Conference at Orangeport.

By direction of Bro. W. Ongley, a conference is appointed to be held at Orangeport, Niagara county, to commence Thursday, March 8th, and hold over the Sabbath. Brn. Bywater and Burnham are expected to attend. If they cannot, they are requested to inform us when they can, so that the appointment may be made accordingly.

Connecticut.

The Lord willing, I will preach in Pleasant Valley the 2nd Sabbath in March; Bethel, the 3d Sabbath; Plymouth, Monday evening; New Britain, the 4th Sabbath.

C. O. TOWNE.

Bro. J. V. Himes, accompanied by Brn. A. Hale and Geo. Needham, will preach as follows: Cooperstown—March 6th to 11th. Peterboro—March 14th, 15th and 16th. Cazenovia—March 16th, 17th and 18th. Homer—March 18th, 19th and 20th. Auburn—March 23d, 24th and 25th. Seneca Falls—March 28th to April 1st. Rochester—April 1st to the 8th. Buffalo—April 12th, 13th, 14th and 15th. Lockport—April 19th, 20th, 21st and 22d. Jamestown—April 26th, 27th, 28th and 29th.

Business Notices.

To Correspondents.

M. Helm—We have forwarded a package of pamphlets to your address, by Livingston & Wells Express, by way of Chicago. Have none of the tracts you sent for in your last; have therefore sent the amount in Storrs'.

M. Williams—It was received.

J. L. Stout—W. Tracy, 85 Ludlow St., we see is agent for the Herald in New York; perhaps he has them.

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For Bro. E. R. Pinney.

J M Gove 50 cts; M Maxcy \$1: a brother \$5; a friend \$2.

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Mrs M Lyon 4; I W Odekirk; I Fancher 50; J French 25, E Miller 12; L W Beach 12; O Walker 12; A A Babcock 12; P Alling; I Joslyn 12; A P Wells 12; T C Everts 6; I Atkins 6; D M Shepard 25; Dr M Helm 125.

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J. TURNER.

Book Notices, &c.

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4.—What did Paul teach the Thesis. Church about the Second Coming?

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SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in IRVING HALL, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings three times on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-st.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings at the Concert Room in Foote's new building, corner of Main and State Streets, every Lord's day and evening.

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ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

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ROCHESTER, N. Y.—SATURDAY, MARCH 10, 1849.

Whole Number 272.

Original Poetry.

For the Harbinger & Advocate.

THE CHRISTIAN'S CHOICE.

BY ELVIRA S. FELLOWS.

(TUNE—"The Cross and Crown.")

The gold of California
Is not the gold for me;
It glitters only to betray,
And yields but vanity:
But in the New-Jerusalem,
Prepared for followers of the Lamb,
The REAL gold is shining;
O that's the gold for me, &c.

The pearls that deck the ocean's bed
Are not the pearls for me;
Tho' soft and pure the light they shed,
They'll soon in darkness lie:
But there are pearls so choice and rare—
The gates of yonder 'City' fair,
With radiant glory beaming;
O that's the pearl for me, &c.

The gorgeous robes of wealth and pride
Are not the robes for me;
Their ample folds can never hide
My heart's depravity:
But there's a robe that Christ will give,
Which makes us meet with him to live
In Eden's blissful bower;
O that's the robe for me, &c.

The road so BROAD, that many throng,
Is not the road for me;
It seems with wealth and pleasure strown,
But, oh! its end I see:
I'll rather seek the NARROW road,
Which once my blessed Savior trod;
The path to glory leading;
O that's the path for me, &c.

Buckland, Mass.

Original Articles.

For the Harbinger and Advocate.

EXPOSITION OF REVELATION 20th.

BY E. R. PINNEY.

[Continued.]

The vision commences with the 11th verse of the 19th chapter, every part of which is so unbroken, continuous and connected, and the order of events so natural, harmonious and beautiful, as to leave no room for doubt, transposition or inversion.

First of all, the opening heavens would lead us naturally to look for the revelation of him who is called "the Word of God." He appears followed by the armies of heaven, when the proclamation of the angel announces that the time has come for the execution of vengeance on the enemies of Christ—

"The waking up of nations,
Gog and Magog to the fray."

The great battle takes place, which results in the destruction of the two great anti-christian powers, the Beast and False Prophet, who are cast into the lake of fire, burning with brimstone, while the remnant are slain with the sword. And what next? What would you naturally expect, but the subduing of the remaining adversary, the

Devil, from whom the Beast and False Prophet received their power? Hence says John (Rev. xx. 1), "I saw an angel* come down from heaven having the key of the bottomless pit [mark—he holds possession of the key; it is not given to him, as in Rev. ix. 1,] and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

Who has power to bind the Devil? None but Jesus—the Lion of the tribe of Judah. He was the only being found "in heaven, or in the earth, or under the earth," who had power to prevail. God has laid help upon one that is mighty, and has given him all power in heaven and on earth, that he might bind and destroy the Devil—man's great enemy—and accomplish the work of redemption. Accordingly, when Christ, after his resurrection, ascended up on high, a mighty battle is fought. (See the record of it and the result, Rev. xii. 7-10.) And the Devil and his angels are cast out of heaven into the earth, where his operations have been since confined. Previous to this it appears he was admitted into heaven itself, as a customary thing (see Job i. 6, and ii. 1), where in person he accused the saints before God night and day. The term angel is frequently, in the Scriptures, applied to Christ, not only in the Old Testament, but also in this same book. (See Rev. i. 15-18; Matt. xvii. 2, &c.)—These visions, we should remember, were presented to the eye of John. Hence his describing Christ's appearance as an angel, in his descent to bind the Devil, is perfectly natural.—The key is a symbol of power; the chain the exercise of power, which is here manifested in binding the Devil and shutting him up in the bottomless pit, i. e. entirely restraining his power and influence upon the earth, as he had previously done in heaven. Then will the kingdom have come to us. Wherefore Christ said to the unbelieving Pharisees (Matt. xii. 28), "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." So (Rev. xii. 10), when Satan was cast out of heaven, the holy

* Since writing this, an article has appeared in the Harbinger making the angel here spoken of, and the star of Rev. ix. 1, the same. But mark—to the star was given the key—loaned for the accomplishment of a certain purpose: but this angel has it in his possession, by right—it is not given to him. Let us carry out this principle of interpretation. Who is the star of Rev. ix. 1? Mahomet, as all commentators agree. Well, he says the Devil of Rev. xx. 2 is Pagan Rome, and his being bound by the angel is his giving to the angel his power, seat and great authority. Did Mahomet thus bind Pagan Rome—i. e., did Pagan Rome give to Mahomet his power, seat and great authority? Where is the history? Echo answers where! But mark the singularity of his logic. The forcible binding of one person by another, is made to consist in the voluntary gift of something valuable by the one bound to the one who binds. This is to me very absurd. Let us cast away these theories, and "give heed to the more sure word of prophecy."

throng shouted, "Now is come salvation, and strength, and the kingdom of our God." And in Rev. xi. 15, "And the seventh angel sounded [at which time Satan is bound]; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

Taking this view of the prophecy, we perceive not only a beauty and harmony of the Scriptures, but also a glorious fulfillment of the prophecies for binding Satan. To illustrate, take the parable of the strong man armed (Luke xii. 21, 22), who keepeth his palace and goods in peace, until a stronger than he cometh and bindeth him.—The subject that induced the parable was the casting out of devils. (See context.) The strong man armed is the Devil. Jesus is the stronger than he, who comes and binds him, &c., which John here sees fulfilled. As a parallel prophecy, take Isa. xxiv. 21-23. The prophet, after speaking of great revolutions, breaking down the earth, &c., adds (verse 21st), "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high [i. e. the Devil—the prince of the power of the air—and his angels], and the kings of the earth upon the earth [the kings stand as representatives of the nations], and they shall be gathered together, as prisoners are gathered in the pit [the grave], and after many days they shall be visited." When is it the Devil and his angels, and the nations are to be shut up in the grave? The next verse will answer the question. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts SHALL REIGN in Mount Zion, and in Jerusalem, and before his ancients gloriously."—Thus, by comparing scripture with scripture, we find the prophecy of the event, the parable illustrating its fulfillment, and the fulfillment as seen in vision, all harmonizing gloriously, and seemingly demonstrating the correctness of the interpretation. For "a three-fold cord is not quickly broken," and "in the mouth of two or three witnesses shall every word be established."

Satan is bound "for a thousand years, after which he will be loosed a little season." Of these two points we will speak more fully hereafter.

Let us now inquire, What event would naturally follow the binding of the Devil? A brief review of the great drama will satisfactorily answer the question. The seed of the woman and the seed of the serpent, under their respective leaders, Jesus Christ and the Devil, have been at enmity and in perpetual war for 6000 years.—During this period, many of Christ's subjects have fallen under the power of the enemy, been bound with the chains of death, and cast into his prison (the grave). But a final and decisive battle has been fought in which Christ was victorious, and having destroyed Satan's entire army, under his two great chiefs, the Beast and False Prophet, he has also taken prisoner the Devil himself and suite, and bound them, and cast them into prison—and what next would follow? Suppose, for instance, the U. S. of America and England had been engaged in a long protracted war, and final-

ly, in a decisive battle fought in England, our troops had been victorious, and pursuing their advantage to the capital, had taken prisoner the Queen. What would naturally follow? Why, that we should release all of our subjects imprisoned. So in the other case, the next thing is for Christ to release his people from the Devil's prison, the grave—i. e., the resurrection of all the saints.

What next did John see? Verse 4th: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls [literally, persons—see Whiting's trans.] of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their hands, nor in their foreheads: and they lived and reigned with Christ a thousand years." Here is presented in vision a vast assemblage of people, and in their midst thrones (plural), which being the most prominent object would naturally attract attention first.—These are the twelve thrones Christ promised the apostles (Matt. xix. 28), in answer to Peter's inquiry to know what they who had forsaken all should receive. Jesus answered and said, "In the regeneration* (i. e., the restitution or renovation—Camp. trans.), when the Son of man shall sit in the throne of his glory, ye shall sit upon TWELVE THRONES, judging the twelve tribes of Israel." Matt. xxv. 31, shows when Christ will sit in the throne of his glory, which reads, "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory." Here, then, John sees the apostles in a resurrected state, sitting upon their twelve thrones, to whom was given judgment. And mark, the appearance of these thrones, to the occupants of which judgment was given, locates this scene at Christ's second coming and the resurrection, beyond the power of refutation.

He saw also those who had been slain "for the witness of Jesus and for the word of God," &c. The first martyr slain for the witness of Jesus was Abel. He, in his offering, testified of a crucified Savior, and for his testimony was slain.—"For the word of God." This applies more particularly to the prophets. "And which had not worshipped the beast." This dates from about the sixth century of the Christian era and on.—For the beast did not then exist; previous to which, it is evident he could not have been worshipped. "Nor his image." This can apply to none but Christians of the very last days of time—the present generation. The characteristics given here are such as to include all the saints, from Abel down to the last soul that shall ever suffer for Christ's sake. Hence, he saw the resurrection of all the saints, which we will more fully demonstrate by comparing scripture with scripture. In Rev. xiii. 8, the revelator, speaking of the beast, says: "All that dwell upon the earth shall worship him whose names are not written in the book of life," &c. Whose names are written in the book of life? All the saints of God. Now John saw the resurrection of all who had worshipped the beast, and inasmuch as all on earth did worship the beast, except those whose names were written in the book of life—i. e., all the saints, therefore, positively, John saw the resurrection of all the saints.

Again, John saw the saints after they were caught up into the air, and had received their harps of God, upon which they sing the song of Moses and the Lamb. The song of Moses we find recorded in Num. xv. 1—, which song was sung by the children of Israel after their passage

of the Red Sea, and deliverance from, and triumph over their enemies; at which time God was rolling back the sea over their enemies to destroy them. The antetype must be the fulfillment of Isa. xxvi. 20, 21, after the saints are caught up in the air, while, at the same time, God pours out his indignation upon the wicked. The song of the Lamb is found in Rev. v. 9, 10.—Now as those John saw on the sea of glass constituted all the saints, and as the same description is given of that company as the one here resurrected, it is evident John here saw the resurrection of all the saints.

(To be Continued.)

For the Harbinger and Advocate.

NATURAL IMMORTALITY OF THE SOUL, OF HEATHEN ORIGEN.

BY M. E. GREEN.

It is well known that the Jews believed, at the time our Savior was on earth, in the separate existence of souls after death; that the souls of all went into an invisible part of the earth; the good into a place of happiness, and the wicked into a place of torment. This doctrine was not taught them by God, but by the heathen philosophers. Gibbon says, 47th chapter, "The Jews were first made to believe in the pre-existence, transmigration and immortality of the soul, by the Chaldaic and Greek philosophers."

It is evident, from Gibbon and other historians, that this fable was instilled into the Jews, and afterwards into the Christian Church, by these philosophers. To show that this was the doctrine of the heathen, in the "11th book of Odysseus, Ulysses gives a narration of his descent into hell, or hades, which he describes to be the place of good and bad; that he saw Achilles and others, whose names were mentioned with honor among the pagans, and others who were branded with infamy. Those who had departed in honor, were skipping in flowery meadows, while others stood in a mournful posture, relating their sufferings."—Lord King's *Hist. Apostles' Creed*.

This doctrine was brought into the Christian church soon after the days of the apostles by the same class of philosophers, but was strongly opposed by those who were the immediate disciples of the apostles. Polycarp, who suffered martyrdom A. D. 166, who was a disciple of John 20 years, when brought to the stake gave his testimony to that effect. He says: "Father of thy well beloved and blessed Son Jesus Christ through whom we have received the knowledge of thee, I bless thee that thou hast thought me worthy of the present day and hour, to have a share in the number of the martyrs, and in the cup of Christ unto the resurrection of eternal life, both of the soul and body."—Eusebius' *Eccl. Hist.*

But the heathen fables soon took the place of truth, but not without opposition by those who believed "the dead know not any thing." Tertullian, who lived A. D. 200, could not believe that the soul could exist without the body. He says: "How, if the soul be nothing, can it be detained under the earth? for it is nothing, if it be not a body, for incorporosity is free from all kinds of custody, and incapable of either pain or pleasure."—Lord King.

All the arguments that I have seen brought forth, by those who wrote in the third and fourth centuries, from the Bible, is the parable of the rich man and Lazarus. Out of this parable and the heathen fables came the doctrine of purgatory, which has so much enriched the mother of harlots.

Perhaps some would like to know how it is, if this doctrine was so generally believed in the third and fourth centuries, that the church believed at this time that men go to heaven or to hell at death. "Simon Magus was the first to bring that doctrine into the church, as history informs us

that he stood at the head of the Gnostic heresy. Simon Magus professed to bring the souls of the prophets from hell, or hades. He even made them to appear to the eyes of others. He denied the salvation of the body, and taught that at death the soul went direct to heaven, from whence it will no more return to the body."—Lord King.

This doctrine began to be received into the church in the second and third centuries, by some that were called Orthodox. Origen taught it.—He denied the resurrection of the body. History says: "St. Ambrose, and others who adopted the doctrine of Origen, that before the death of Christ the souls of all the patriarchs and saints went to hell, where they remained in joy and happiness till our Savior's death, when his separate soul came into those infernal regions, and breaking the bonds, he freed those captive souls, and at his resurrection triumphantly led them into heaven, into which place the departed souls of all believers do now immediately go."—Lord King.

Epiphanius says: "Our Lord descended with his soul into the nethermost parts, or hades, where death and hell being ignorant of his Divinity that accompanied him, assaulted his soul, thinking to have conquered it, as they had the rest of mankind before, but they were mistaken, because of his Divinity."—Lord King.

This is a strange mixture of orthodoxy. Let us see if it has improved any since the dark ages. See Bishop Newton on the intermediate state of the dead, vol. 6, chap. 57: "The soul of our Lord went, after death, into paradise, and his body in the grave; for his soul was in hades, the place of departed souls in general, and in that part of hades called paradise, the place of good in particular." In the same vol. chap. 60, he says: "Hades is the same as invisible, or to hide, or conceal. In this sense it is used in the Scripture, but is now used for the place of torment of the damned." In the same chapter, he says: "Hell is not used as a place of torment in the writings of Moses. Solomon is the first that alludes to it, Proverbs xxi. 16,—but that our translation is correct, meaning death, grave, or hades." A few pages farther, he says: "Paradise is in the third heavens. In our Father's house are many mansions, but we cannot discover in what part of infinite space will be the mansions of the just; but we know that after this earth is destroyed, that there will be a new heavens and a new earth; but we cannot think, as some suppose, that this earth renewed will be the abode of the righteous." In the same chapter, he says: "After God has punished the wicked, together with the devil and fallen angels, as a father doth his children, until they are obedient, he will then restore all his creatures to the happiness for which they were originally intended."

Awful consistency! I have not given his reasons for this belief, but he says, for God to send his creatures to hell, to be tormented eternally with fire and brimstone, who are not to blame for their sinful nature, and for those sins which they commit in this life, it is not consistent with a just God, who is a God of love. There is no man living that can believe it. Men have been brought into this dilemma by following heathen fables instead of the Bible.

The Bishop, like his predecessors, when they get on the wrong road, goes astray. In the first place he gets paradise in hades, then in the third heavens, and again hades not used in the Bible for a place of torment, until it is used by Solomon. It is strange that God did not tell Job or Moses, or some of the ancient worthies, of such a place.

Again, he believes there will be a new heavens and earth, but that will not do for the saints, and I suppose it will not do for the wicked, nor the

* The generation of a thing in its production. See Gen. ii. 4: "There are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens." Hence, re-generation (re—again) is the producing again of that which has been impaired.

AND BIBLE ADVOCATE.

devil, nor his angels, after they are purified and made white, as he supposes they will be. I, for one, should like to know who he thought (for he has not told us) will inhabit the new earth. This is strange orthodoxy. I pity men who follow such fables. I should like to give some more inconsistencies of our great men, but I defer for the present.

New York, Feb. 9, 1849.

For the Harbinger and Advocate.

DEFINITE TIME.

BY WM. E. HITCHCOCK.

In reply to Bro. B. B. Brown's letter in the Harbinger & Advocate respecting definite time, I will just state the position and evidences that I have arrived at on that subject. I believe that 1847 years from the birth of Christ is as far as we can compute Bible time; as 69 weeks (the 1st part of the 2300—7 times 69 are 483) extend to his baptism, being aged 30, which taken from 483, leave 453 years to his birth; and 453 from 2300 leaves 1847 years from his birth to the end of time. Now I cannot see how this result can be otherwise.

But, says one, 1847 years of the Christian era are already past. Very well. I believe it is incorrect, and will give my reasons. All the Christian world believe that Christ was born 4 years before the Christian era, according to astronomical calculations, which allude to an eclipse of the moon, March 11, which marked Herod's death, 4 B. C., and Christ was born before Herod's death. The 69 weeks (or 483 years) reach to his baptism, from which time he commenced his ministry—preached 3½ years, Dan. ix. 27—attended 4 passovers, and was crucified. Now if he was born 4 B. C., and was crucified A. D. 33, he must have preached 7 years, attended 7 passovers, and was 37 years old when he was crucified. Now any one must see that these two last statements do not harmonize, for there is nearly 4 years difference between them, hence I conclude there is a mistake of 4 years or more in the calculation of the Christian era and Christ's birth, for the Bible makes Christ's age only 33½ at his crucifixion. And if 1847 years are as far as we can compute Bible time, and Christ was born 4 B. C., then 4 from 1847 would leave 1843, just the time that Father Miller and all the "Millerites" held to,—could not make out any other time, for the world and Christian community made it out for them; and if they did not fix the chronology of the Bible right, they are to blame and not us.—The only time that could be set or stated, according to their calculations, was 1843.

Let us reckon again, and see Ezra vii. 11–13. The decree given by Artaxerxes to Ezra is dated to be 457 B. C., from which date 2300 will extend to 1843. But the date of the decree, 457 B. C., is not correct. It should be 453 B. C. Here is a mistake again of 4 years. Let us reckon and see: 69 weeks to Christ's baptism—7 times 69 = 483—30 = 453. Then we have 453 years from the date of the decree to his birth—453 from 2300 leaves 1847 years to the end of time (or end of gospel dispensation). Well, 1847 years of the Christian era are past, and time rolls on; and now to the point in question.

We find in A. D. 3, May 3d, a total and visible eclipse of the moon. We find also that Friday full moon will come in A. D. 36, which may mark the crucifixion. Now there is just as much reason that the eclipse May 3d, A. D. 3, of the moon, should mark Herod's death as any other eclipse (unless history proves to the contrary); then there are 33 full years between A. D. 3 and A. D. 36, and Christ's birth preceding Herod's death 6 months would make his age 33½, according to the Bible. Here is one point that marks particular attention, that in whatever year the

Friday, or full moon, comes to mark the crucifixion, that year must count so many full years—for instance, if Christ was 33 years old, and Friday full moon, by astronomical calculations, came in A. D. 33, the A. D. 33 must count 33 full years to agree with his age. These calculations place his birth in the fall of A. D. 2, and 1847 full years will extend to the fall of A. D. 1849—neither does it destroy or break the harmony of any of the great prophetic periods.

Brother Hale, in his Prophetic Chronology, p. 89, in referring to what Gibbon says of Vitalian, the champion of the Catholic faith, who depopulated Thrace, and exterminated 65,000 of his fellow Christians in 514, remarks, that it was the exhibition of the man of Sin in the eastern empire. To 514 add 1290, and it makes 1804, in which year Bonaparte was chosen and anointed (Dec. 2d) emperor of France, and crowned king of Italy March 15, 1805. Or to 514 add 1335, and it makes 1849.

Now as the world and Christian community did not and could not prove that time would extend beyond 1843, so now we challenge them again to give us one clue or particle of evidence that time will continue beyond 1849 or 1850.—All this appears to me as light as day. But I see no scripture to prove that the righteous will know one hour beforehand when the Lord will come; for two shall be in the bed, the mill, the field, &c., the one shall be taken and the other left. "The day of the Lord so cometh as a thief in the night.—But ye brethren are not in darkness that that day should overtake you as a thief.—Be ye also ready, for in such an hour as ye think not, the Son of man cometh." The wicked will never be ready, nor understand.

N. B. The harmony of the prophetic periods should be kept constantly in view by every one, then the subject on time will be plain and easy to be understood. The 69 weeks, Dan. ix. 25 (that is, 7 weeks 60 and 2 = 69, 7 days make a week—7 times 69 are 483), reach unto Christ's baptism, being 30 years old—30 from 483 leaves 453 to his birth—453 B. C. is the date of the decree given by Artaxerxes to Ezra or Nehemiah to build up Jerusalem—453 and 1847 = 2300.—Or 453 extend to Christ's birth—512 years from his birth ends Paganism, 1335 years, the end of which Daniel will stand in his lot at the resurrection. Add 453 and 512 to 1335 = 2300 years, the expiration of which marks the judgment.—By this harmony of the prophetic periods, which cannot be broken, we learn the end of all things, and the nearness of the kingdom of God.

Brimfield, Mass.

For the Harbinger and Advocate.

REVELATION 20th.

BY S. C. CHANDLER.

[Continued.]

Having shown that the binding of this dragon, and his confinement in the bottomless pit, is an event in the past, however different may be our views as to what constitutes the first resurrection, it is plain that there is no foundation here for the doctrine of a millennium in the future. Consequently, if there is a thousand years between the resurrection of the just and unjust, we must find the proof in other portions of scripture than this.

Does Christ come and establish his kingdom, and reign in that kingdom a thousand years with his saints, before the final judgment and execution of the wicked? So I understand Bro. Cook. But what saith the Scriptures? "How readest thou?" Eleventh verse: "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away." Is not this the same throne, and at the same time, as that mentioned in Matt. xxv. 31? "When the Son of man shall come in his glory, and all the holy

angels with him, then shall he sit upon the throne of his glory." "And before him shall be gathered all nations," &c. "And I saw the dead small and great, stand before God," &c. If from the eleventh verse and onward, we have here a description of the appearing of Christ, and his immediate judgment of the world, of the quick and the dead,—then in the fore part of this chapter we have not a description of the coming of Christ, and resurrection and judgment. "And the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things written in the books, according to their works." "Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. These are they whose names were written in the book of life," &c. "Then shall he say also unto them on his left hand, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." "And death and hell were cast into the lake of fire, this is the second death." "And whosoever was not found written in the book of life was cast into the lake of fire." At the time, then, that the saints are introduced into the kingdom, the wicked (living and dead) are cast into the lake of fire; and their punishment is said to be final and everlasting. The judgment of the whole world, of men and devils, is positively said to be at the appearing and kingdom of Christ; and we can no more separate the resurrection and reward of the wicked a thousand years from that of the righteous, than we can separate the reward of the righteous a thousand years from their resurrection. Hence, our Savior says, Matt. xiii. 40–43, "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then [then what?] shall the righteous shine for that the sun, in the kingdom of their Father. WHO HATH EARS TO HEAR, LET HIM HEAR." Yea, and let his hearing be mixed with faith. At the end of a thousand years from this time, after the saints have shone as the sun in the kingdom, will Christ commission his angels to bring back these tares, and things that offend, again into his kingdom, and so cast them a second time into the fire?—Such a conclusion, I do not hesitate to say, is irrational and absurd.

"When the Son of man shall come in the glory of his Father, with his angels [as he will when he comes in his kingdom], then he shall reward every man according to his works." When he thoroughly purges his floor, by gathering his wheat into the garner [kingdom], and burning up the chaff with unquenchable fire, as he will at his revelation from heaven, then his floor will never again be polluted, or stained with blood.—When the stone smites the image upon the feet, as it will when Christ comes to set up his kingdom, then will the iron, the brass, the silver and gold, the whole of the kingdoms of this world, that are, or ever have existed, be dashed in pieces together, and like the chaff of the summer's threshing floor, be carried away, and no place found for them. When Babylon finally falls, and goes into her burning, as she will at the brightness of Christ's coming, then it is that she shall be found no more at all. When the seventh seal opens, and the seventh angel sounds, as they will at Christ's second coming, then nations will be found angry, and the great day of God's wrath will have come, and the time of the dead that they should be judged, and the reward of the prophets and saints, and the time for God to destroy them which destroy [corrupt] the earth. In short, when the beast is destroyed, and his body given

to the burning flame, as it will at Christ's coming in his kingdom, then the saints with Christ will take the kingdom, and possess it, not a thousand years, but forever and ever. So the scriptures on this point uniformly read; "therefore, it must so mean, till the witness be impeached." This is not inferential testimony. It is a positive thus saith the Lord. "On no point is there more distinct or weighty testimony than on this."

Bro. C. says that from the 11th verse and onward is a second vision covering the whole judgment scene, without giving the order of events. Why make such an assertion as this? Plainly, because, if this order of the judgment is admitted, it proves fatal to his whole theory. If this is not the order of the judgment scene, I should like to have him give us the scriptural order, and show wherein this differs. But I assert that this is the order of the judgment scene, as I have shown, and that it agrees with every other account where the order and scene of the judgment is given in Scripture.

He remarks that there is no place for the second death till after the wicked found on the earth at Christ's coming have been visited with the first death. Well, what does this prove? Does this prove that they will not be raised and judged till a thousand years after the resurrection of the saints? By no means. But I remark that it is not necessary, to fulfill the penalty of the law, that every wicked man should die first, any more than it is necessary that every righteous man should die in order to be changed, and put on immortality, and caught up to meet Christ in the air.

There is an exception here to the righteous, and I know not why there may not be to the wicked. The penalty of the law is death, not second death. The soul that sinneth it shall die. Cannot this penalty be executed upon the wicked without their dying a first death? It appears to me it can, and that there is a distinction made in the description and order given in this twentieth chapter. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." Of course, as they had been visited with the first death, this would be a second death to them. Mark—if this embraced all the wicked of every class and generation, what is the use of the next verse? "And whosoever was not found written in the book of life, was cast into the lake of fire." This would embrace those who were not included in death and hell. If the wicked, then, that are alive at the coming of Christ, receive their wages which is death, it is sufficient.

From the investigation of this chapter, and the points touched upon by Bro. C., so far, then, there is no proof of a thousand years in the future between the resurrection of the righteous and the wicked.

[To be Continued.]

THE POWER OF ELECTRIC LIGHT.—W. R. Staite, inventor of a patented Electric Light, has recently made some exceedingly interesting and valuable experiments in London. The Post gives the following particulars: "The results surpassed the expectations of most of those assembled to witness them. The light resembles a spark of the most brilliant and vivid fire, about the size, or rather less than the burner of a common argand lamp. There is no combustion, nor will it produce combustion by coming in contact with combustible substances. The power is immense, resembling day or sunlight, and obscuring the light of candles. The light is generated or produced by a battery of 44 plates of the dimensions of 1½ square yards."

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, March 10, 1849.

Speaking the truth, in love.—PAUL.

TURNED UNTO FABLES.—No. II.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

In our previous remarks on this highly interesting prophecy, we have clearly shown that it relates to the church; and that according to its plain import, the church in the last days "will not endure sound doctrine;" but will be given up to believe false doctrine, and to follow the unscriptural theories of men. Our object now is to offer some proof in justification of this declaration. And in doing which, we shall compare the doctrines of the church with the doctrines of the Bible. To this no one will object, unless he will not "endure sound doctrine," has "itching ears," and loves "fables" more than "the truth." Such will turn away their ears from the truth, while those who desire to know and love the truth, will gladly listen to what we design to say on this important matter.

1. *The Personality of God.* Many, if not all, of the articles of faith in the "orthodox sects" teach that "God is without body, or parts, or passions;" but is an all-pervading, omnipotent, omniscient, omnipresent Principle; whose "centre is everywhere, and circumference nowhere." Or, as Alexander Pope says:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul;
Spreads through all space, extends through all extent,
Spreads undivided, operates unspent,
Warms in the sun, refreshes in the breeze," &c.

That this is a fable, and not descriptive of the God of the Bible, the plain word of that book clearly shows:

"So God created man in his own image, in the image of God created he him." Gen. i. 27.

This cannot be a *moral* image, because it was created or formed "of the dust of the ground,"—(chap. ii. 7) and all know that a *moral* image is not made of *dust*; neither does God create it; but man forms his own moral image by his own acts; and besides, man was in the image of God before the breath of life was breathed into him, and before he was possessed of moral powers. Hence his personal form is meant, and as he was created in the image of God, the conclusion is unavoidable, that God has a personal form.

"Therewith bless we God, even the Father; and therewith curse we men, which are made in the similitude of God." James iii. 9.

If God is simply a principle, without body or form; and men were made after his similitude, then they are nothing but formless, bodiless principles. But as men have bodies and personal forms, which were "made in the similitude of God," it is certain, that God also has a personal form.

"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God."—1 Cor. xi. 7.

It is clear that, in this case, "the image" cannot refer to the *moral* perfections, but to the "head," or the *personal form* of man; and this being the image of God, proves, beyond successful contradiction, that God has a personal form.

Speaking on this subject, a learned author says: "There is no truth in Scripture more plainly declared, than that Jesus Christ has always been in the shape of a man. Paul says, he is the brightness of his Father's glory, and the express image of his person [Greek, *hypostaseos*, substance]. This

text shows beyond doubt that God's person, or substance, is in the shape of a man. It does not say, that he was in the image of God's moral perfections, but it says he was the *express image of his PERSON.*" Heb. i. 3. Then God has a personal form.

Speaking of Christ, Paul says: "Who is the image of the invisible God." Col. i. 15.

God's moral image is not *invisable*; for it has been clearly revealed in his word; but his personal form has never been revealed to fallen man, and hence is, as the Scriptures often teach, *invisable*.—Consequently, it must be the personal form of God, that Christ was the *express image* of. Therefore, God has a personal form.

God says: "I will put thee into a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Ex. xxxiii. 22, 23.

If the personality of God can be spiritualized away in this case, to a principle, then Moses, and the rock, may also be spiritualized, and made to mean nothing but certain principles. We conclude the account is to be literally understood, in all its parts; and consequently it furnishes infallible evidence that God has a personal form.

How Trinitarians can hold that God has no personal form, is a mystery: for they say that Christ is the eternal God, and it is as certain that he is a person, as that he was born of Mary; crucified on Calvary; arose from the dead; ascended to heaven; and will come again. To be consistent, they must admit the personality of God, or spiritualize away the person of Jesus. The latter many have already done: like Prof. Bush, they think the *body* of Jesus was dissipated, at or after the resurrection; that he exists only spiritually, and in this sense only will he come again.

The entire system of spiritualism, with which the church is blinded and led astray, evidently had its origin in the fabled doctrine, that God is an all-pervading principle, and not a real Person or Being.

From the evidence we have given, and much more that might be presented from the Bible, it is certain, that "the truth," or "sound doctrine," which that infallible book teaches relative to the distinctive Being or Personality of God, is, that he has, as really, a personal form, as that Christ and men have. It is equally true, from the acknowledged faith of the church of these last days, that they have generally turned away from this great and glorious truth; and have turned unto the fable that God is nothing but a principle!

This is only one of the many departures of the church from the truth, as we hope to be able clearly to show, before closing these articles. But while we are deeply pained at the blindness of the great mass to their ignorance of the word of the Lord; while we mourn at their hostility to the plain and wholesome truths of the Bible; and while we are astonished at their warm attachment to the fables of men; we nevertheless rejoice that we are enabled to draw from this very sad state of the church, sure evidence that a brighter day, to all the saints, is drawing near; that the perils of the last days have come—that the long and bloody conflict between truth and error will soon end in the eternal triumph of truth—that the appearing of Christ and his kingdom will soon be witnessed, to the joy of shouting angels, to the salvation of triumphant saints, to the honor of Christ and the eternal glory of God.—"Amen. Even so, come, Lord Jesus."

Unless our receipts are increased, we shall be in pressing want of cash about the first of April. Will our patrons, who owe for their paper, relieve our anxieties immediately? Don't delay, for the time is short. We should have spoken sooner.

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THE ADVENT CAUSE.

The doctrines of the coming of the Son of man, the resurrection of the just, the renovation of the earth, and the setting up of the everlasting kingdom under the whole heavens, are prominent ingredients of the advent cause, the cause of Christ: which is the crowning excellency of all good causes; and, in these last days, should be made the prominent theme of the pulpit and the religious press of the world.

But as good as this cause is, in the abstract, we do not consider that it was designed by its Author to supersede all other causes that have their origin in abstract principles of his gospel, as the gospel superseded the law of Moses; but that it was designed to hold a prominence above all other causes.

We consider it the cause of God, which he has called up in this age of unbelief and sin, not for the purpose of creating another religious sect, but for the salvation of perishing mortals. And just so far as we use it for this glorious purpose, we honor God; but so far as we use it for selfish ends, we dishonor him.

We cannot suppose that, because we believe in the near coming of the Lord, we are, therefore, released from the duty of lifting up our voice against the crying sin of slavery: that we should not expose the enormity of the sin of the murderous practice of war: that we should see our world exposed to the overwhelming flood of intemperance, and every other sin, and be silent: that we should behold the church split up into party factions, full of moral corruption, and turned away from the truth unto fables, and have nothing to say, in warning them of their danger, and calling upon the pure to come out from among them: that all investigation of the word of God should cease, on points upon which we may differ, and confine ourselves to the abstract Advent question: and that we should suffer error in doctrine and practice, in our own ranks, and say nothing, for fear of hurting a dissenting brother's feelings, or causing divisions in our ranks. No; no. The true Advent cause justifies no such time-serving policy; but prompts every true friend of it to engage with fresh zeal, strength, and boldness, in faithfully warring against these and all other sins.

For the very reason that we believe that the coming of the Lord is near, we should earnestly call upon the slaveholder to free his slaves, and himself to become a willing servant of Christ—the warrior, to throw down his weapons of death, and learn to wield the sword of the Spirit—the drunkard, to leave his cups, and freely drink of the waters of life—the proud and covetous worldling, to humble himself at the foot of the cross, that he may be exalted by the Lord of glory—a corrupt church, to turn from their fables to the truth, that they may be purified from their deep moral corruption, and be ready to meet their soon coming King—and every child of God, to reject the doctrines and commandments of men, love and obey the *whole* truth, be strong in the faith, and rejoice in hope of speedy redemption.

If the Advent Cause move us to such acts as these, then we rightly understand its design by its Author; but if not, then it is to be feared that we do not comprehend the glorious object for which it has been raised up, and consequently are using it more for selfish ends than the glory of God. It is not isolated parts of the system of salvation that should be preached; but the **WHOLE TRUTH**—“*whatsoever*” Christ has commanded. Matt. 28:20.

 Bro. L. D. Mansfield brings good news of the prosperity of the cause in the vicinity of Homer, where he has recently been laboring. A number have become obedient unto the faith, and are rejoicing in the hope of the gospel. Bro. Mansfield thinks of locating in that place.

TRUE RIGHTEOUSNESS.

Much has been said by the learned and unlearned, of different sects, on the subject of righteousness, holiness, sanctification, consecration, &c. (all the same thing)—yet the great mass are profoundly in the dark relative to what it is, as they are on every other plain bible doctrine.

Not a few hold that it consists in the imputation of Christ's righteousness. Many, in a kind of second conversion, when, by a special operation of the Spirit of God, the human passions are so subdued, that all temptation to sin is taken away. Others, that no one can be righteous in this life, but will be made so at death, or by passing through death.—While a few believe that it consists in *doing right*.

The latter is our faith; and for the reason that the inspired Book plainly says that this is righteousness, and that those who *do* right, are not only righteous, but are righteous *even as Christ* is righteous: and, certainly, a righteousness like his is all-sufficient for us. On this subject John says, “Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous.” 1 John iii. 7.

“Let no man deceive you,”—You must *do right*; all other systems of righteousness are deceptive.—“Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. xxii. 14. “Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me; . . . Verily I say unto you, Inasmuch as he have *done* it unto one of the least of these my brethren, ye have *done* it unto me.” Matt. xxv. 34-46. This is the kind of righteousness that is required at our hand, to fit for the Kingdom of God. May we abound in it, that we may be found worthy of an inheritance in that world wherein will dwell none but the righteous.

THE MEETING AT CLARKSON.

The Conference recently held in this place, about fifteen miles from the city, has resulted, we trust, in much good. Bro. P. A. Smith had spent over a week in the place, holding meetings, previous to the commencement of the Conference, and a general interest had been waked up, and a number brought to a saving knowledge of the truth by his faithful labors; so that when he was joined by Brn. Bywater and Burnham, in the Conference, every thing seemed ready for reaping a glorious harvest. A number of conversions and baptisms have taken place, and more are expected to be baptized soon; and the prospect is, that a strong church, built up on the rock of truth, and “looking for that blessed hope,” will be raised up there.

The doctrine that has effected this good work has been, the whole truth as presented in the Bible, concerning the *mortality* of man, *life*, *death*, the coming of Christ, the resurrection, the renovation of the earth, &c. &c. Let these truths be faithfully presented to a people who have not heard them, and some at least will see their beauty, and be saved by their potent power. If ever there was an age when God-fearing men were needed to proclaim the *whole truth*, it is now. The Lord raise up more, and sustain the few that are in the field.

 Those who are indebted for books, at this office, will much oblige by making payment immediately; that we may pay others.

LATE PUBLICATIONS.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the “precious faith” and “blessed hope” of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6½ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the “Purpose of God” (Bro. Pinney’s work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

A SCRIPTURAL VIEW OF THE CLOSE OF THE PRESENT DISPENSATION: the Circumstances connected therewith, and to be succeeded by the Restitution or Everlasting Kingdom of God. By Joseph Turner. Price \$8 per hundred; \$2.50 per quarter of a hundred; single, 12½ cents.

We are requested to say that a few copies of this work have been left in our care, for sale.

We do not recommend nor condemn it, as we have not time now to give our reasons for doing either; and, besides, others are investigating the question on which it treats.

A HARD SAYING.—Speaking of the believers in the Second Advent, the “Pleasure Boat” for March 1st says: “Nor need they expect to make people believe their doctrine true, when five or six years have proved it a lie.”

This hard speech is uncandid, unchristian, and not characteristic of the general fairness of the man who made it. On a moment’s calm reflection, he will see it is ungenerous to brand the whole Advent doctrine, as he does, with a “lie,” for a *mistake on time*. The “five or six years,” of which he speaks, affect no other part of the theory, than the time, which is an unimportant part of it. If the editor will act by the divine rule, and do unto others as he would have others do unto him, he will set this matter right before his readers, his conscience, and his God.

DELINQUENTS.

1. Those who will pay in full for all they owe us, before the 1st of April, shall be charged only **Seventy-five Cents** per volume.

2. Those who are unable to pay *all* they owe, may pay what they can, and if they will tell us that they are able to pay no more, we will credit them in full for *past* accounts, and continue their paper, provided they will pay in advance for the present volume.

3. Those who can pay *nothing*, and will inform us of the fact, we will balance their accounts, and if they desire it, will enter their names on our *free list*.

All who do not comply with some one of these fair propositions, who are owing two, or more, dollars, by the 1st of April, will be erased from our books; and, until we learn to the contrary, will be considered by us as—very negligent persons; and in imminent danger of coming short of the kingdom, for the want of that principle which makes us "diligent in business."

We fondly hope there will be a *prompt* and *general* response to these propositions.

THE ENLARGED SHEET.—A *new fit up* will cost not far from **one hundred dollars**. And the additional expense of publishing the paper for a year, with our present edition, would be not far from six hundred dollars; making the whole *additional* sum about seven hundred dollars.

By this statement it will be seen that it is only about **One Hundred Dollars**, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if **five hundred** paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

We solicit all who feel interested in this matter to speak soon and freely on the same, that we may decide what to do in the case.

THE TENT.—There is yet about \$75 needed to pay for the Rochester Tent. Bro. Bywater and two other brethren are obligated to meet this demand by the first of April. Their note is in the hands of a broker, and must be paid at the time when due, or be dishonored. Therefore, those who design to assist in this matter are requested to do so as soon as possible; or in time to aid in raising this note. You can hand your *former* subscriptions, or what you may feel duty to give, to Bro. Bywater, or send it to us.

TO CORRESPONDENTS.

J. G.—Your article would have to be transcribed in order to correct it for the press. This we cannot do. We think you are correct in supposing that the wonders, in Daniel 12th, relate to the papal persecutions, and were to end with the termination of the 'time, times and a half.'

H. O.—All have not the gift to write for the press, to say nothing about their acquirements.—We cannot transcribe incorrectly written communications—it will not do to publish them without; hence their non-appearance may be accounted for. We mean always to carefully read, and profit by such communications. We hope the writers will continue their correspondence, and not be tried with us because *they* are not capable, as some others are, of writing for the edification and comfort of our readers. We sometimes spend hours upon a poorly written and incorrect article, to fit it for the press, and fail in the effort, and lay it aside. But we do not complain, and think the writers should not, and will not, when they view the matter in its true light.

ROMANISM IN ROME.—A letter published in the London Tablet, a Romish paper, deplores the state of things in the Papal city, as fast verging on ecclesiastical anarchy. "Once so Catholic, now so changed as hardly to be recognized. The clergy are abused," he says, "and the poor Jesuits driven away; instead of sermons, now you hear a political speech from the pulpits. To-day, a Jesuit was recognized on the Corso, and most wantonly outraged by the National Guards. To days since, a Dominican friar received a blow in the face, and the suppression of that order is already proposed."

Correspondence.

Ecclesiastes xi. 9.

Let sadness flee, O thou young man,
In all thy youthful days;
Let thy glad heart fill thee with cheer,
And light up all thy ways.

Walk in the ways thy heart would go;
Do thou thy measures fill;
Whate'er is pleasing in thy sight,
Do thou pursue it still.

Let not, young man, these pleasing thoughts
Lead thee too far away:
But let one truth weigh on your mind—
There is a judgment day!

Although the Lord hath tarried long,
As though he had forgot,
Yet sure it is, that thou shalt be
Unto the judgment brought.

Then, oh young man, forsake thy ways;
Unto the Savior flee;
And when the day of judgment comes,
At his right hand you'll be.

O. D. GIBSON.

AN OBJECTION ANSWERED.

An objection has been made to the final destruction of the wicked, because some, it is said, who once believed this doctrine, in the end became Universalists. If this objection be valid, then we may reject the Advent doctrine, because some who were once Adventists, have become Shakers or Mormons. Yes, more; we should reject the sentiments of all the Protestant denominations, because some from them all, have become Universalists, or something else. What shall we say of the fact, that scores of ministers, within a few years past, have become Universalists, and who formerly were Congregationalists, Methodists, or of the different sects of Baptists?

But it is not true that a person can go from a belief of the destruction of the sinner to Universalism, without first coming back into the belief that all men will have eternal conscious existence. Before a person, who believes in what some call Annihilation, can become a Universalist, he must give up that, and he must believe that the sinner does have, or will have, immortality, or eternal life, in some sense; and then he will have but one step to take, viz. that all will have happy eternal life. If, then, the objection to a doctrine be valid, from which a man must take *two* steps to become a Universalist, much more is it valid against a doctrine, from which a man by taking *one* step becomes such.

In my humble opinion, the doctrine of the natural immortality of the soul, or, that the conscious part of man *cannot* die, or else that God will by his power hold the sinner in eternal conscious existence, and inflict on him unmitigated and increasing torment, whether the sentiment be true or false, it has been the direct cause of more than nine-tenths of all the Universalism in our world. I would not say, neither do I believe, that God cannot be just, though the common belief of the sinner's destiny be true; for he may do many things and still be just, the propriety of which, I may not be able to comprehend. But if objections are made to a sentiment, it would be well to have such as will not destroy themselves.

J. S. WHITE.

Wrentham, Mass.

IS IT RIGHT TO VOTE?

DEAR BRO. MARSH:—I saw in the Harbinger some time since, a request made by some brother, for light upon the subject, and I have very earnestly examined every Harbinger which has

come to my hand since, for something touching this request, but as yet have seen nothing. The request, in my view, is an important one—and, if I should judge in regard to the duties of other men, I should say some of those able writers for the Harbinger ought to take this subject in hand. If it is right for Christians to vote, then a part of the family of Christ in this respect are doing right. If wrong, then, on the other hand, a part are doing wrong.

My examination upon this subject has been limited, but the reflection which I have availed myself of, provides me with ample evidence that it is not right for Christians to meddle with the political affairs of the kingdoms of this world—at least so far as voting for officers under the United States government is concerned. A vote is nothing less, in my view, than a transfer of right or assumed rigdt. He who votes assumes the right which he transfers. Where do the Congress of the United States get the right to set in operation the engine of death, or, in other words, to make war? I answer, in my opinion, they have no right; but all the right which they assume is from the votes of the people. From whence do the people get their right, which they presume to delegate to others? Not from God. I believe the command, "Thou shalt not kill," will apply to both men and nations—and unless it should be shown that God has revoked or superseded this law by a subsequent command, I cannot conceive of any possible right, either men or nations have, to kill or make war with each other.

When good men vote, they do it from principle. They will extend their suffrage to the best men, wishing to better the condition of their fellow-beings without the least apparent suspicion that the kingdoms of this world, with the republican government of the United States, are all under the direct supervision of Satan. If a good man could be elected to office, he must become a bad one before he could act. He must take the oath of allegiance to a law directly opposed to the teachings of Jesus Christ. The constitution of the United States makes it obligatory upon officers to kill, and do many acts, under certain circumstances, which are expressly forbidden in the New Testament. Jesus Christ was a non-resistant: If men have not the spirit or disposition of Christ they are none of his; and I think if Christians will suffer themselves to reflect upon this subject—compare the teachings of Jesus Christ with the governments of this world, especially the *New Testament*, with the constitution of the United States, they will readily draw the conclusion which I have, that they have no right to vote, or meddle, politically, with the affairs of this world.

This subject is replete with interest, concerning the duty of Christians. I could as consistently, with my present views, shoulder a musket and use it to the destruction of my fellow-beings, as grant the right, sanction, or stay up the hands of others in so doing.

J. AYLSWORTH.
Flint Creek, Lake county, Ill.

FROM BRO. P. ALLING.

DEAR BRO. MARSH:—I have long felt a desire to communicate through the Harbinger a few thoughts upon several subjects to the scattered flock, but various hindrances have prevented till the present. In regard to the cause in Norwalk, I am happy to say, that through the good providence of our covenant-keeping God, we of late have been favored with some tokens of Divine goodness, by the addition of some five or six to our numbers—two from the ranks of the wicked, one reclaimed from a backslidden state. One was baptized at Cleveland by Bro. Cook—two or three more expect to go forward in the same bles-

sed ordinance a week from next Sunday. Our meetings, though not numerously attended, are deeply interesting. The Lord is manifestly with us.

Bro. Cook's late visit was timely, and proved a blessing to us. Bro. J. M. Judson is statedly with us once in four weeks. His labors are acceptable to the brethren, and appear to be owned and blessed of the Lord.

At Fairfield, a brother has recently come into the faith, whose labors have been blessed in the conversion of quite a number of persons—some twelve or fifteen. He feels that necessity is laid upon him to do what he can in the cause of his blessed Lord. Accordingly, he holds prayer meetings in different places, and holds up the truth according to the ability given him, and lets his light shine all around, which of course is well pleasing in the sight of the Lord, and calculated to secure his blessing.

The evidences of the immediate appearing of our long absent Lord, are, to my mind, overwhelming. With the light I now enjoy, I am constrained to believe the coming spring will not pass without the realization of our hopes.

For some years I have believed, as many others do, that the advent will occur at the season of the passover. Some of the reasons for this belief I will endeavor briefly to give.

By reference to the 12th chapter of Exodus we learn when God's people are to begin their year, for it is written in verse 2, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." We also learn that Israel was delivered from Egyptian bondage on passover day, at the end of 430 years, "even the self-same day." Two feasts were instituted,—the one was the passover supper, ate in Egypt prior to their deliverance, and pointed to Christ as the Antetype; the other was that of unleavened bread, which was ate after their deliverance, and continued seven days, which they were to observe to commemorate their deliverance.

By reference to the 22d chapter of Luke, we find a record of the last passover recognized by our great Law-giver, under the Mosaic dispensation, which was eaten by the Savior the evening prior to his suffering; verses 14-18, "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired [or, I have heartily desired —margin] to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." And he took the cup, and gave thanks, and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." Here ended the passover supper.—From the 19th verse we learn, that at the same time and place, he instituted the Lord's Supper, which the apostle enjoins us to observe till he shall come. Now let it be remembered that, in the type, Israel was delivered on the self-same day or night of the passover. On the self-same day, 1400 years thereafter, Christ, our passover, was slain for us; and at the last supper, said he would no more eat thereof until it (the balance of the type, i. e. deliverance) be fulfilled in the kingdom of God.

By reference to Rev. 15th, it will be seen that God has connected, or made the deliverance wrought by Moses a type of the deliverance yet to be wrought by Christ, when the redeemed will stand upon the sea of glass, and sing the song of Moses the servant of God, and the song of the Lamb.

In chapter 19 we have a record of the marriage and the supper of the Lamb upon the same sea of glass as that of the 15th chapter, then the balance of the passover type will be fulfilled in

the kingdom of God; then he will drink anew of the fruit of the vine with his bride (the church) in his kingdom. And also at the same time (at the marriage supper of the Lamb), will be fulfilled the antetype of the feast of unleavened bread, which was commenced and eaten under the type immediately after Israel was thrust out of Egypt.

If the feast of unleavened bread did not point to the marriage supper of the Lamb, then I am constrained to believe it was an isolated type without its antitype. We certainly have no record of its fulfillment in the past.

A few words relation to the feasts of the seventh month, and I am done. By reference to the last verses of the 23d chapter of Leviticus, it will be seen that those feasts, the dwelling in booths, &c., were instituted that the generations to come might know that God made the children of Israel to dwell in booths when he brought them out of the land of Egypt. Hence, when the antitype of the marriage supper of the Lamb is fulfilled on the sea of glass, a temporary abode, prior to their decent with Christ at their head as described in chapter 19: 11-21, for the overthrow and destruction of God's enemies in the grand battle of the day of the Lord Almighty—then will be fulfilled the types of the 7th month which, like those of the first month commemorated and pointed back to the deliverance under Moses and forward to that of the Lamb yet in the future.

P. ALLING.

Norwalk, O., Feb. 13th, 1849.

FROM SISTER E. THAYER.

DEAR BRO. MARSH:—I feel impelled by a solemn sense of duty, to give publicity to what the Lord has been doing in this place of late—hoping that, thereby, those upon whom the Lord calls to "blow the trumpet in Zion, and sound an alarm in his holy mountain," may be encouraged to extend their labors to places where the soul-stirring truths of the Lord at hand, have not been preached. Some ten weeks since, Bro. R. V. Lyon came into this region, and commenced laboring in the north part of this place and the part of Hawley adjoining. So deep-rooted was the prejudice against "Millersm," as it is termed, and so strong the opposition to it, that at the first meeting scarce a dozen attended. But an interest was awakened. Others came in, and the Lord blessed the labors of his servant, setting home truth with power to the hearts of those present, so that those who came prepared, as they thought, to put down the doctrine preached, returned convicted of its truth. Every individual, who attended the course of lectures given, expressed their convictions that it is true, that the coming of the Lord is nigh, even at the doors—and most of them have been led to embrace the truth and stand boldly upon it. The Lord is still working here—and though the mass seem disposed to reject the truth, there are here and there those who are anxiously inquiring after truth.—Some who are yet without hope are feeling deeply the importance of being prepared to meet the Lord. Prejudice is giving way, and the opposition being broken down in many minds.

We have no preaching now, but our prayer meetings are seasons of sweet refreshing from the presence of the Lord. Blessed be the Lord for his goodness! that in these last days he still calls upon those who have long resisted his spirit, and invites them to come to the fountain still open. While I have been witnessing the work of the Lord in this place, and seen what power there is in truth to affect the hardest heart, when accompanied by the spirit, I have been led to inquire whether we have not been too slow of heart to believe the Lord is as willing to bless and save mankind as he has ever been—whether Satan has not thrown the chain of unbelief around us, and

we been blind unto it, thinking it the gleaming time. If we have the spirit of Christ, who died to save a fallen world, how will our hearts feel for those who know not God? How diligent shall we be in striving to bring them to the knowledge of the truth?

Yours waiting for the coming Lord,
ELECTA THAYER.

Plainfield, Mass., Feb. 16th, 1849.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, in this city, on the 25th of February, with Hemiplegia, or Palsy, Sister PHEBE CRANE, wife of Bro. Chauncey Crane, aged 63 years.

In the death of Sister C. we have lost one of the oldest members of the Advent church. She was one of the pioneers of the advent doctrine in this city, having come into a belief and love of the truth early in '42. At that time Sister C. was a member of the Congregational church here, but when the light on the advent of our Lord was presented to her attention, her mind grasped the truth, and she soon after left the church of which she was a member, and became an intelligent defender of the truth, and so continued until her death. She possessed a well-balanced mind, which had been richly stored with Bible knowledge, and which caused her to be a constant and intelligent Christian, ever ready to give a reason for the hope that was in her, from the word of the Lord.

The few last years of her life, she lived in expectation of the soon coming of the King of kings and Lord of lords, and with that expectation firmly and deeply rooted in the mind, she fell asleep—in mortality and eternal life she expected only at that coming, when death shall be swallowed up of victory.

Bro. Batchelor (Bro. Turner being absent) attended the funeral, and addressed the people assembled, in an appropriate manner, upon the resurrection from the dead.

It is with sorrow that we see the inroads made by death in family, social and religious circles. O how blessed the hope of immortality amid the desolating scenes of earth! Who can but pray, "Thy kingdom come?" D. CRARY.

Hartford, Ct., March 1st, 1849.

THE POPE HAS THE MOST MONEY.—At a late meeting in London, Sir Culling Eardly Smith stated the following facts, and invited contradiction if he went wrong:

"I shall strive to avoid all exaggeration, and at first starting I say, from the bottom of my heart, to the Catholic nobility and gentry of this country and Ireland, that if unintentionally I make any mistake, I stand ready to be corrected, and I will correct myself publicly. Not only will I avoid exaggeration, but I will confine myself to facts which have come to me on good evidence. In the year 1842, the Pope received a sum of between 10,000L and 30,000L from the King of Naples, to make a Neapolitan woman a saint. In the year 1839 or 1840, or thereabouts, the Pope received a sum of between 5,000L and 10,000L from an Indian Begum, the mother of Colonel Dyce Sombre, to say one single mass for the salvation of her soul."

Cyrus, the first Emperor of Persia, obtained a victory over the Assyrians; and after the battle was so sensibly touched with seeing the field covered with dead bodies, that he ordered the same care to be taken of the wounded Assyrians as of his own soldiers, saying, they are men as well as we, and are no longer enemies when once they are vanquished.

Miscellaneous.

THE KINGDOM OF GOD.

"What do I mean by the term? I mean that state of immortal glory, into which the righteous will enter, which flesh and blood can not inherit.—That will be a state of ineffable glory. There will be joy without sorrow; pleasure without pain; light without darkness; *life, life eternal*, but no death."

"*An eternal state.*—Admitting of no change to evil; no loss of good, no departure from God, no loss of the light of his countenance forever and ever.

"*The society there.*—God, the Father of all, of whom are all things, will in a peculiar sense be there; He will dwell with them and walk with them. He will be their God.

"Jesus Christ, the Mediator of the new covenant, will be there, in all the resplendent glory and beauty of his character. The Lord God and the Lamb will be the light of the city.

"The angels of God, an innumerable company, will be there. Those who shouted for joy when they witnessed the creation of the earth;—those who have been ministering spirits to minister to the heirs of salvation; they will all be there.

"The saints of all ages will meet in harmony there. The patriarchs, the prophets and the apostles, with the innumerable company who have come up through great tribulation, will circle the throne around, while infinite delights are shed on all the happy minds.

"Truly might it be said to the disciples, 'Rejoice not that the devils are subject unto you, but rather rejoice that your names are written in heaven.' He who is entitled to an inheritance with the saints in light, whose record is on high, whose name is written in the Lamb's book of life, is truly a happy man.

"Have I a title to that inheritance, is my name written in the book of life? Have you, my friend, a title to that inheritance? These are questions which it is of more importance for us to answer affirmatively, than to possess a title to all the wealth and honors a world can bestow. And yet how little is it realized by us. The interests of time engross our attention and affections, and almost every sacrifice is made to secure worldly good, and heaven and immortality are almost forgotten.

"Let us awake to a sense of duty, to a sense of interest. They are both the same."—*Christian Palladium.*

This we call very good doctrine, and rejoice to see it taught by the *editor* of the *Palladium*. We hope he will be more successful than we were, when we conducted the *Palladium*, in endeavoring to enlighten the Christians, relative to the Kingdom of God.

OUR DUTY TO POOR CHILDREN.

Of all benevolent institutions, those which regard children seem to me to hold the first rank. Let charity, indeed, extend itself with a divine activity to all the varieties of human want; let it multiply its forms of action in proportion to the forms of guilt and suffering; let its channels be everywhere widened and deepened; let it erect hospitals, establish dispensaries and provident institutions, watch over almshouses, open receptacles for the reformation of the vicious, and administer comfort to the aged and dying. The aged and dying, however, will soon cease to suffer; their journey is almost finished; and the poor of middle age have formed characters which yield slowly and reluctantly to the influence of any means of improvement. But the child has just begun to live, with a mind pliant and tender, with habits not now rigid and unyielding, with a

heart not now tainted and hardened, yet with propensities which, if unchecked, will probably issue in guilt and misery. Abandon him to ignorance, and his youth, if he struggle through its hardships, will train him to crimes for which society has reared the prison and the gallows.

The children of poor families too often inherit the vices and miseries of their parents. Brought up in filth, seeing constantly the worst examples, hearing licentious and profane conversation, abandoned to ignorance and idleness, or, if employed, only employed to beg in the streets, to extort money by falsehoods, to practice a thousand frauds,—from such children what can we expect but lives of sloth and guilt, leading to poverty more abject, if possible, than that to which they were born? This is the most affecting circumstance attending poverty produced by vice. Who can think without an aching heart of the child nursed at the breast of an intemperate mother, subjected to the tyranny and blows of an irritable, intoxicated father, and at length cast out upon the world without one moral or religious principle, or an honest method of acquiring subsistence? Take him under your protection, nurture his tender years, and you may hope to form him to intelligence and industry and virtue, to a life of cheerful and useful labor, and to the felicities of a better world. Do not, do not let him perish.

Channing.

One often repents of saying too much, but seldom of saying too little.

Appointments, &c.

Connecticut.

The Lord willing, I will preach in Pleasant Valley the 2nd Sabbath in March; Bethel, the 3d Sabbath; Plymouth, Monday evening; New Britain, the 4th Sabbath.

C. O. TOWNE.

Bro. J. V. Himes, accompanied by Brn. A. Hale and Geo. Needham, will preach as follows:
Peterboro—March 14th, 15th and 16th.
Cazenovia—March 16th, 17th and 18th.
Homer—March 18th, 19th and 20th.
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Seneca Falls—March 28th to April 1st.
Rochester—April 1st to the 8th.
Buffalo—April 12th, 13th, 14th and 15th.
Lockport—April 19th, 20th, 21st and 22d.
Jamestown—April 26th, 27th, 28th and 29th.

Business Notices.

To Correspondents.

H. B.—It would be useless to make the request the article we don't need.

R. W. Wells—To no 281.

J. I. C.—We were about to write to him, and have complied with your request in that way.

C. Flint—We have sent it by Bro. Dutton.—Thank you kindly.

D. Crary—The dollar for Jalon Dickinson, Wethersfield, was received, and paper sent as ordered.—Why he has not received it, we are unable to explain. We send back numbers again.

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AND BIBLE ADVOCATE.

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Original Poetry.

For the Harbinger and Advocate.

'TIS COLD BUT FAIR.

BY C. T. CATLIN.

The great light of heaven is up in the sky,
But 'tis chill wind of winter is still whistling by;
His disk is as bright, and as pure is the air,
As when, in midsummer, he's warm as he's fair.
"Tis a beautiful day," is the greeting we meet,
Though trembling with cold, in the hard, frozen street.
"Yes, but cold," 'tis the reply, "Yet warm is the sun,
And earth prevents what his rays might have done.
Her oblique position forbids him to warm,
And of her cold influence herself to disarm,
But when she comes back to his direct embrace,
His rays will then answer as face does to face,
When looking in water our form we do see
Presented before us, so full, and so free.
But while we behold him, so fair, and so bright,
Though chill is the day, and still chiller the night,
Let's learn a wise lesson, and strive to improve,
In the midst of our sorrow, by thoughts of God's love.
Though hard be our lot, and though fortune may frown,
Though the great ones of earth may trample us down,
Though the sneer of the scoffer we often may meet,
And those who once loved us, may scorn us to greet;
And though hypocrites pour a contemptuous tide
Of sarcastic speeches, our cause to deride,
Yet looking, and longing for Jesus, the Sun
Of glory and light, who so soon is to come
And end all our trials, and take us away
From the wicked, who strive to make cheerless our day,
Our hearts will be warm, and most patient we'll wait
For our King to appear, and new joys create,
But looking to heaven, let us cease not to pray,
While the King in his beauty now seems to delay,
"O come, blessed Jesus, come down from on high!
And bid us ascend to thy throne in the sky,
Till the purchased possession is made over new,
And the land we'll inherit arises to view.
Then we shall be happy, through ages untold,
And range the bright streets of a City of Gold;
And think not of troubles not worth a compare
With the weight of the glory that's given us there.

Original Articles.

For the Harbinger and Advocate.

EXPOSITION OF REVELATION 20th.

BY E. R. PINNEY.

[Continued.]

"And they lived and reigned with Christ a thousand years." We have in this sentence, four events specified,—

1st. **They lived.** Yes, though they had been under the power of death, having fallen asleep in Jesus; yet now they live, being quickened by the same Spirit that raised Jesus from the dead—born again—born into the kingdom—born unto eternal life.

2d. **They reign—not judge.** The word is *ebasileus*, not *krima*, as in the first verse. The definitions of *basileuo* are, to possess regal authority, be a king (and we are to be kings and priests unto God), rule, govern. Hence, we are to reign as kings. Do you ask where, or over whom? An examination of the next point will answer the question.

3d. **They "reigned with Christ."** "Having suffered with him, we shall also reign with him." "For when he who is our life shall appear, then

shall we also appear with him in glory." Now as we are joint heirs with Christ (see Rom. viii. 17), and reign with HIM, it is evident we must reign in his kingdom, the territory of which is the New Earth; where also we shall reign, as sung all the saints in their redemption song:—"Thou hast made us unto our God kings and priests; and we shall REIGN ON THE EARTH."

4th. They reigned "a thousand years." But does this period end their reign? Oh, no. It is but the commencement—the porch, as it were, to the everlasting kingdom of God upon the earth; for Rev. xxii. 5 declares, "They shall reign for ever and ever." This thousand years is the interval between the two resurrections—the great jubilee—the sabbath of rest for the saints, that fills up the great week of God, as shadowed forth in the typical sabbath, viz.: the sabbath of weeks, the sabbath of years, and the great jubilee. God's blessing the Sabbath day (or seventh), and resting on it from all his works, is a type of that glorious rest that the saints shall have when the six days' toil of this world is ended. For as God was six days in the work of the first creation, and rested on the seventh; so Jesus will be six thousand years (or six days of the Lord—see Ps. xc. 4; 2 Pet. iii. 8) in the work of the new creation, and rest on the seventh millennium with all the saints in the new Jerusalem. Thus Paul teaches Heb. iv. 1-11, where having spoken of the Jews, who in consequence of unbelief were not permitted to enter the promised land, he adds, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some trust enter therein, and they to whom it was first preached entered not in because of unbelief: again, he limiteth a certain day, saying in David, To-day, after so long a time; (as it is said) To-day, if ye will hear his voice, harden not your hearts. For if Joshua [margin] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest [keeping of a sabbath] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest."

The apostle's argument is concise and clear, and which is, that the Jews through unbelief came short of the promised rest; and he exhorts us to fear, lest we also come short. For we are to obtain it by faith, and if God spared not the natural branches, neither will he spare us if wanting in faith. For there is a rest, into which by faith we are to enter. When? On the seventh day. For says Paul, "He spake of the seventh day on this wise, And God did rest the seventh day from all his works." This type (of the seventh day of rest) was not fulfilled, says Paul, when Joshua led them into the typical Canaan; "For then would he not afterward [four hundred years after] have spoken of another day in David." Hence says Paul (mark his conclusion of the argument), "THERE REMAINETH THEREFORE A KEEPING OF A SABBATH [margin] to the people of God," yet in the future, on the seventh day, after the six days of toil and labor under the curse are ended. Then we shall cease from our own works, and enjoy a sabbatism of a thousand years. "For he that is entered into rest, hath ceased from his own works, as God did from his." And Paul says, in the 4th verse, that "GOD RESTED FROM ALL HIS WORKS." So shall we rest from all our works for a thousand years. This is the antetype of the jubilee—the great and glorious jubilee, after which we go forth to possess, and cultivate, and inhabit the earth, our inheritance: every man to his own possession; and then, as saith the prophet, Isa. cxv. 21, 22, we shall plant vineyards, and eat the fruit of them; build houses, and inhabit them, and long enjoy the work of our hands—even forever.

It would be well for those brethren who reject the thousand years sabbath intervening the two resurrections, and make the sabbath in duration eternal, to ask themselves the following questions: Are we to build houses, plant vineyards, &c., during the jubilee and the sabbath? Is that according to the types? Is that "ceasing from [ALL] our own works, as God did from his"? Impossible! Away then with such sentiments—such phantoms. To the law and testimony, which says, "We shall reign with Christ a thousand years." And without this sabbath to precede the going forth to possess, cultivate and inhabit the earth, the greatest and most glorious types of the typical dispensation—viz., the jubilee and sabbaths, have no meaning, in fact, HAVE NO ANTE-TYPE. Hence it was no new doctrine in John's day (nor probably to him), but God revealed it to him more fully and clearly. Not as to former prophets, through the types and shadows; but by showing him in vision the glorious antetype itself,—and so enraptured was John with its glory and glorious scenes, that he cries out in the enthusiasm of his soul, "Come, Lord Jesus, come quickly!" And when I hear persons rejoicing in a theory that rejects entirely this sabbath, I am led to suspect, and very strongly, too, that their joy is a false joy, and that the light by which they are walking is from sparks of their own kindling: and unless forsaken, will land them high on the shoals of error.

(To be Continued.)

For the Harbinger and Advocate.

BAPTISM AND THE LORD'S SUPPER—REPLY TO BRO. BRIGHAM.

BY L. D. MANSFIELD.

DEAR BRO. BRIGHAM:—Yours addressed to me through this medium has been considered, and I avail myself of a little leisure to reply. Though

I did not purpose involving myself in a controversy by my articles, yet I consider myself bound to explain any apparent discrepancies in them; or admit them to be errors, and retract them. I think you misapprehend me, and use very censorious expressions in reference to all *non-immersed* persons, such language indeed as I could not use conscientiously.

You say I "prove that immersion was included in the process by which men were added to the church"—that "immersion is the first in order of gospel rites," &c.

Did I prove that "immersion" was necessary to, and implied in, the process or act of "conversion to God"? By no means! I repudiated that sentiment, and affirmed that the use of water was rather a *symbol* of the moral change, and not the *medium* of that change. That *change* from sin to holiness is *internal*, not *external*, and constitutes one a *disciple* of Jesus; and I have yet to learn that any thing but *discipleship* is necessary, in order to "show forth the Lord's death till he come."

You say, "The clearest evidence of conversion is that the convert keeps the commands of Christ"; and you "would not give a straw for a change of heart or mental exercise which alters not the practice—nor for practice that agrees not with the word of God"; and, "If any one says 'he knows God,' wants to commune at the Lord's table, but still rejects immersion, and keeps not his commands, he is a liar and the truth is not in him."

I heartily acquiesce in the sentiment that "keeping God's commands is the best evidence of conversion"; and, furthermore, do not believe that person converted, who would knowingly and intentionally neglect or refuse to obey Christ in the ordinance of "immersion." In this case there is not "misapprehension of the rite of baptism," (the case which I supposed in my article,) but there is *positive disobedience*, and I have never advocated that the *disobedient* should come to the Lord's table—never!

The Bible distinctly recognizes the principle that men are responsible for the improvement of the light which they have. Those who died before the Advent doctrine was understood and preached, are not lost, providing they obeyed the light they had.

Now to say you "would not give a straw for a change of heart, unless the person is *immersed*," (for your language above implies this,) is to lose sight of this principle referred to, and hold every one responsible for the attainment of full light upon this long controverted subject *at once*; and this cannot be expected, where the instructions of a life time, and the efforts of learned criticism, have obscured the meaning of this rite, and the manner of its observance. Your calling all who "reject immersion," "liars," when they affirm their love to God, also overlooks this principle referred to—i. e., that *men are responsible for the light which they have*; for some men undoubtedly "reject immersion," (as the only mode of baptism which is admissible, believing that sprinkling is also right,) and yet love and fear God.—For me to doubt this would be to make myself not only a *gross bigot*, but *very stupid*.

A man who can look upon all *non-immersed* professed Christians, who have lived in the churches during the present and past ages, and call their professions *lies*, and them *liars*, it seems to me, takes upon himself no little responsibility.

If we should all be condemned to "the lake of fire," where "all liars" are to be cast, who shall be found to have broken *one command* of Christ *ignorantly*, or from "misapprehension," (and bear in mind, this is the case supposed in my article,) who, I ask, would escape the condemnation? No one!

Your quotation from 2 Thess. ii. 15 is not to

the point: the apostle is speaking of those who neglected their business—would not work, &c.; and of these even he says, "Treat him not as an enemy, but admonish him as a *brother*."

My argument, showing that "immersion" was included in the process of adding men to the church, or "to the Lord," does not confound the *change of heart* which constitutes the man a child of God—and the "outward rite" which represents it, and the *faith* which he cherishes. If it does, I will acknowledge my error—for I have no confidence in *baptismal regeneration* whatever, as I have not yet lost my reason. But this was the object of my remarks on that point, viz: to show that instead of *voting converts into the church*, after getting their assent to a long confession of faith—or having them brought in by being sprinkled in infancy and confirmed by the imposition of the hands of a bishop—or any of these various methods of modern innovation—they were simply *IMMERSED*, after believing and obeying the gospel.

I do not wish to be understood as teaching that it is a matter of indifference whether men are *immersed* or not—by no means! But I don't confound the submission of the heart to God in conversion—which implies a hearty obedience of *ALL his commands*—with the subsequent obligation to obey this *outward rite*.

All who love Jesus should be *baptized (immersed)* as soon as circumstances will admit; but if circumstances had prevented, I would not refuse to sit at the Lord's table with one who evinced an obedient heart, and would be *immersed* when opportunity offered (such cases are supposable).—Nor would I refuse to sit down and "show forth the Lord's death" with one whose erroneous education led him to feel satisfied that he had been *baptized*, though he had not been "*immersed*," any more than I would refuse to commune with one who was negligent of duty in any other respect, through ignorance or misapprehension,—and I believe Christ is pleased with this course. My sheet is full and I must close. Hoping I am now understood, I subscribe myself,

Most truly yours in Christ,

L. DELOS MANSFIELD.

Homer, N. Y., Feb. 12, '49.

For the Harbinger and Advocate.

REVELATION 20th.

BY S. C. CHANDLER.

[Continued.]

In my remarks thus far, I think it has been shown from scriptural evidence, that the chronology and events of the thousand years are in the past, and that the kingdom of immortality and glory that the saints will possess, is not completely established, till all the wicked, living and dead, are gathered and burned in the unquenchable fire.

Brc. Cook says: "Our Lord teaches that the worthy shall obtain a resurrection *from the dead*. It is the resurrection of the just. Neither he nor his apostles ever recorded any period which shall intervene ere the rest of the dead rise, save this thousand years."

Very good; I agree that Christ and his apostles *never did record any period of time* intervening between the resurrection of the just and the unjust. And I deny that they teach it in this thousand years. I deny that they teach it *here*, because they positively taught to the contrary.—Because they taught that the worthy should have a resurrection *from the dead*, or from *among* the dead—or dead ones, if you please to have it—does it follow that the wicked remain in the grave a thousand years before they can have a resurrection? Certainly not. The righteous dead are to come forth from the wicked dead, for they all rest together; and the righteous living

are to be separated from the living wicked, for when the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory, and shall send his angels to gather together *all nations* before him,—not only the sheep, but the goats,—and he shall separate them, *one from the other*, as a shepherd divideth the sheep from the goats. "The reapers are the angels." If Christ and his apostles did not teach that all would be raised and stand before him at one and the same time, I ask what language must be used to express such a doctrine? What different phraseology could they use?

Hear Christ: "The hour is coming in which ALL that are in the grave shall hear his voice, and come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." The distinction here made, has reference to character, and not to time. They that have done *good*, and they that have done *evil*—the one comes forth to life, the other to death. One voice, one hour,—all hear and come forth. This agrees with Dan. xii. 1, 2: "At that time thy people shall be delivered, every one that shall be found written in the book. And many of them shall sleep in the dust of the earth shall awake: some to everlasting life, and some to shame and everlasting contempt." No distinction here as to time—only as to character.

According to Bro. C.'s inferences and arguments, there must be a defect here in the divine teaching; for instead of one voice, there will be two—one to call the righteous, and a thousand years after, another to call the wicked; and instead of one definite hour, one special season of resurrection, there will be two hours—one at the beginning, the other at the end of a thousand years. The apostle says, Who shall judge the quick and the dead at his appearing and kingdom. "And we must all stand before the judgment seat of Christ. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, whether it be good or bad."

Here, then, the apostle positively asserts that Christ will judge the living and the dead at his appearing and kingdom, and that the righteous and the wicked all appear there in person, and receive their reward. "Neither Christ nor his apostles ever recorded any period which shall intervene between the resurrection of the just and unjust," for a very obvious reason, viz: because no such period of time exists. They are not, therefore, to be understood to teach any such doctrine by this thousand years in this 20th chapter.

The apostle Peter is supposed by Bro. C. to teach a thousand years in the future, because he says, "One day is with the Lord as a thousand years, and a thousand years as one day." If Bro. C. will examine this chapter critically, I think he will readily discover that the apostle, instead of giving a thousand years to the length of the day of judgment, is only confuting the scoffers, who are disputing the doctrine and evidence of his soon coming, from the fact, that since the fathers fell asleep, all things continue as they were from the beginning of the creation. To be sure, it seems a long time from the time the promise was given to the day of judgment—the day of fulfillment—but the Lord is not slack concerning his promise, as some men count slackness (as these scoffers count slackness); but is *long suffering* to us-ward, that is, long as it seems to men—but not as to God—a thousand years with us, is but a day with him. "But the day of the lord will come," &c. It is not, then, the length of the day of the Lord, when it does come, that the apostle refers to, but the long period, before the arrival of that day, in which the saints would have need of great

patient and faith, to wait the fulfillment of the promise.

The six days in which God created the world, and man is commanded to labor, is supposed by Bro. C. to be typical of the 6000 years of "earth's laborious curse"; and the seventh day, the sabbath, typical of the seventh thousand years of the saints' reign and rest. Let us examine these types, if they are to be admitted as types. Gen. ii. 1, 2: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his works which he had made; and he rested on the seventh day from all his works which he had made." Mark—God finished all his works—he had no more labor to perform. How long did he rest? Did he rest twenty-four hours, or a thousand years, and then commence work again? Or has he rested ever since, and will he rest forever from the work of the first creation? Will the saints finish all their work at the end of the six thousand years, and so rest from their labors, as God did from his?—If so, then how long will be their rest? How long a rest is this sabbath typical? Is it only a thousand years, or is it typical of the saints' everlasting rest? The sabbath of rest that the saints will keep, is an eternal sabbath; when the Lord comes, their work will be finished, and their rest will be forever, even forever and ever. No twenty-four hours, or thousand years, will measure their sabbath of rest. There rest will not be measured by time. When their rest begins, time will forever end.

But it is argued, that the perfect number is not six, but seven; because we read of "seven churches, seven spirits, seven angels, seven trumpets, seven vials," &c. Having had the six thousand years of toil, it is asked, shall we not have the seventh? I answer, not without we have it before Christ comes, and time ends. There can be no time, or thousand years after, for the angel under oath swears that *time shall be no longer*. Here lies the great error. It is a tradition, that many think they must maintain at all hazards, that God must be seven thousand years in perfecting and concluding the great plan of redemption; whereas the Bible teaches no such doctrine. And I have yet to learn that the prophecies and revelations carry us a thousand years and more beyond the end of time, and revelation of Jesus Christ. In this probationary state, we need the lamp of revelation; for now we see through a glass darkly, but then face to face, all the realities of the future. To extend the seals, therefore, and trumpets, and vials, for more than a thousand years beyond the harvest, or end of the world, is, in my opinion, to carry them so far beyond scripture, reason, and sound philosophy. We need no revelation beyond our entrance into the new creation and kingdom of God, and all may be assured we have none.

I shall conclude with my next article, unless some new arguments are brought forward demanding attention; and shall give an exposition of the first resurrection, as I understand the scriptures.

[To be Continued.]

For the Harbinger & Advocate.

DEFECTIVE CRITICISM.

BY J. B. COOK.

A writer in a late Advent paper quotes and dwells on a part of Dan. iv. 10-18. He makes the cutting down of the tree (verse 14) to be "a divine application of the figure of *hewing down* a tree, when applied to man, and of excision: it is [he says] as we claimed, a reduction to a state of being where punishment is inflicted. Thus Nebuchadnezzar, when cut off, was punished till his restoration. It did not annihilate." He refers to the figure, Matt. iii. 10: "The axe is laid unto the root of the trees: therefore every tree

which bringeth not forth good fruit, is *hewn down*, and cast into the fire." He should have read on: "The chaff [representing the same class of character with the unfruitful trees] he will *BURN UP* with unquenchable fire."

Memory is, sometimes, in some men, treacherous; or, attention may lie dormant, when important truth passes before their minds; so that "they seeing see not, and hearing they hear not"!!! The *facts and statements which are suppressed*, it is my purpose briefly to state.—Mark—they are not facts foreign to the subject, but essential facts and statements in immediate connection—nay, incorporated with the subject in hand.

1. The figurative tree, Dan. iv. 15, was to be *preserved* in its essential part: "Leave the stump of his roots in the earth, even with a band of iron and brass."

2. It was not only guarded as with "iron and brass," but it was to be nourished "with the dew of heaven," and kept alive to sprout again.

3. The hewing down was for a short time: "till seven times pass over him." It was to humble the pride, subdue the arrogance of that haughty monarch, and secure attention to the supremacy of Jehovah.

4. The "kingdom" was "sure" to him. Nebuchadnezzar (verse 26) was restored, according to the dream and its interpretation.

5. The term, "hew down," Dan. iv. 14, is *gaddu*, from the Chaldee *gadad*. The next verb, "cut off," applied to the branches, is the word especially appropriate to express the precise idea required in the context. It is used for the cutting of a person's nails, hair, &c.

But the word used for extirpating idolatrous images, and idolatrous nations, and the rejectors of God and his redeeming Son, is a stronger term. Ps. xxxvii.; Prov. ii. 22; Lev. xvii. 10, xxvi. 30; Zeph. iii. 6. I know that the word is used in a less comprehensive sense, but the idea of destruction is given in almost every form in which it can be expressed. They shall be "cut off from the earth." They shall be "rooted out [or swept off as the sweepings] from it." In many instances the statements are made in the most unequivocal and absolute form, hence it must be true in that form.

Such is the fact in relation to Matt. iii. 10.—The word is not a simple, but a compound word. It is so compounded as to give intensity to the expression. There is no hint of the "roots," or living parts, being preserved to be restored. No, no. They are cut off (or cut out) from the vineyard. Nay, by another statement in that same connection, God tells us that they shall be *BURNED UP*. This is also a compound, emphatic term,—as if to preclude all cavil, and teach utter destruction!

Another text, on the same subject, tells us that, "The day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them *NEITHER ROOT NOR BRANCH*!" (Mal. iv. 1.) The idea of Dan. iv. 14 differs from that in Matt. iii. 10, 12, "toto celo"—as wide as the poles! One is preservation, the other is destruction.

It is well for men to speak out. It furnishes an occasion to let the "light shine." No one, who does not love this part of truth, can get up to, much less in advance of, "the light." All, I trust, may see that a cause which can be aided by such a *mere show* of evidence, must be greatly wanting. The "note" of the writer assumes an analogy, and then makes all the evidence from his own imagination, save the *sound* of the English version.

As to Matt. xxv. 46, it is only necessary to say, that all the Advent papers have contained the primary definition, by Donnegan, of the original word—thus, "properly, to cut off, or take from," &c. Till the witness is impeached, no one can,

with reason, make it *improper* to use the word in this its *proper import*. An accommodated use of the word cannot destroy its primary meaning.

My limits will not allow me to review at length the same writer on Dan. vii. 9. He says that the first clause, "The thrones were cast down," is rendered, "were set, placed or planted." "This is a point respecting which there is now no dispute among those competent to decide"! In reply, I beg leave to say,—

1. Our English version has it "cast down." This is something on which to dispute the above assertion.

2. The same original word is used Dan. viii.

11. It there *must* mean "taken away," or "cast down." It cannot be made to mean "placed," or set: "The daily [sacrifice] was taken away."

3. If one will not suffice, take another, "that in the mouth of two or three witnesses every word may be established." Ezek. xxi. 26: "Remove the diadem, and *take off* [or cast down] the crown." Here, again, it cannot be made to mean "placed," &c. My conclusion is, then, that it *may* mean removed, razed, or "cast down," in Dan. vii. 9. Now do, dear brother, admit what is so clearly true.

4. The four beasts "are four *kings*." The fourth "shall be the fourth *kingdom* upon earth." "The ten horns out of this kingdom, are ten *kings*," or kingdoms. Now as "thrones" are essential parts of the paraphernalia of kings, it follows that these kingly "thrones" are brought to view, rather than the thrones of apostles, or others, *not named* in this glorious revelation.—The fact that the Ancient of days—the Son of man—and the judgment, are not explained, will help to understand why the "thrones" are not. They need no explanation. Literal statements are interspersed amid even the strongest symbols of the Apocalypse; therefore they *may* occur here. Facts are not very accommodating to those who would make out a case.

5. To crown the whole, God's providence is *expounding* the prophecy, as it stands in our version. God can as consistently "cast down" these "thrones" of Gentile kings, before actual judgment, as he could "cast down" Babylon, Persia or Greece, before that event. There is nothing "incongruous" in the idea, in either case, if God has so revealed. The chief "throne"—the triple crown, and the sceptre of antichrist: the symbols of his official existence are in the hands of the people. "Hallelujah!"

It does not seem modest to dogmatize at second hand, nor right to jump at conclusions which disregard such essential elements of the evidence in this case. Surely it is duty to admit all the facts, and all the evidence, then decide.

For the Harbinger and Advocate.

THE PREPARATION.

BY C. MORLEY.

Many are now preparing to accumulate gold in California; and are periling health and life to accomplish their all-absorbing object: and if successful, soon their shining gold will fail them.—But there is a mine of gold preparing for every person who will accept it on the conditions proposed by the Proprietor, as much superior in purity, beauty and splendor, to the California mines, as the noonday sun is superior to the feeblest taper—a mine, did I say: rather a golden city; its streets all paved with unfading, ever-enduring gold; and each citizen will wear a golden crown, as far superior to that worn by Victoria, as heaven is to this sin-cursed earth; and with it ETERNAL LIFE, AND AN ETERNAL WEIGHT OF GLORY.

No wonder that Job, Paul, and other saints, were enraptured with a faint view of the saints' glorious inheritance. Who can have it? None but those whose affections are weaned from this world.

Says Jesus: "If any man love the world, the love of the Father is not in him." Many professed Christians, and some professed Adventists, have become so attached to the world, that they have lost sight of the glorious inheritance, and are blinded by the god of this world. A shilling piece, held near the eye, shuts out the rays of the sun: so the love of the world obscures the glories of the kingdom—and all thus found at Christ's coming, will sink to rise no more.

"All who have not the spirit of Christ, are none of his." Hence, all who have it, are his. Christ was the embodiment of humility and meekness; so are those that are his. Malice, revenge, or hatred, was never cherished by Jesus; so with the Christian. Christ even loved and prayed for his enemies; So do those that are his. Any one found, when Christ comes, loving the world, or hating any human being, no matter what he professes, will hear Jesus say, Depart, ye cursed!—In the primitive age of the church, Christians did not consider it sufficient to merely forgive enemies, but also to pray for them, and strive to do them all the good in their power. That truly is the spirit of Christ. Let the Adventists thus live and act, and oh, what living epistles they would be, known and read of all, that they have been with Christ and have learned of him. Then inquiry would no longer be, What do you believe? and be counted a heretic, or otherwise, accordingly; but, Are you a Christian, and have Christ's spirit, his acts, or fruits, as Christ has directed? Reader, have you Christ's spirit? and does his example and precepts direct your every act? If so, you are his; and by thus continuing will share with Christ the kingdom—otherwise not.

Burnt Hills, N. Y.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, March 17, 1849.

Speaking the truth, in love.—PAUL.

TURNED UNTO FABLES.—No. III.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

Such are the deep rooted prejudices against the doctrines we are investigating, that many will not candidly examine them. They take offence if their favorite view of them is called in question. Will such persons pause a moment, and consider, that, as these are "the last days," when the great mass of the church, according to our text, are turned away from the truth unto fables, it is possible, and highly probable, that they, in common with others, may have imbibed some errors. Will they also remember, that error can do them no good, but may prove their ruin; and, if they are in the truth, the more critically their faith is inspected by the word of God, the purer it will appear. We entreat them not to suffer their sectarian prejudices to cause them to be among those who "will not endure sound doctrine." And do not be deceived with the notion, that it is necessary to investigate only a part of the revealed will of God. He has, in his wisdom and benevolence, given his word, and called upon us to believe it, which we cannot do without understanding it. Neither can we know, without a full investigation of all the fundamental doctrines of the Bible and the church, whether these are the last days in which the church was to be turned unto fables. With these remarks we will notice

2. *The Unity of God.*—In our last week's number, we clearly showed the disagreement of the popular church and the unpopular Bible, on the Person-

ality of God; and that the Bible teaches that he has a personal form, while their articles of faith say he is "without body, or parts, or passions." But, strange as it may appear to a sane mind, those same articles as plainly teach the *tri-personality* of God; or, that there are *three persons* in the Trinity, which they call God. Now, that this doctrine is a fable, or contrary to the truth of the Bible, is just as evident to us, as that one is not *three*.

We readily admit, that God, and Christ, and the Holy Ghost, are *one*, and are so called in the Bible. But they are no more one *person*, than the husband and wife are, who are called one; nor than all Christians are, who also are called one, repeatedly in the Bible. And, besides, Christ prayed (John xvii.) that all his believers might be *one*, even as he and his Father are *one*. It is a oneness of spirit, mind, work, &c., and not of person, that is meant in each case.

"Hear, O Israel; the Lord our God is one Lord." Deut. vi. 4.

Christ repeats this text (Mark xii. 23), to which a learned scribe replies, "Thou hast said the truth, for there is one God, and there is none other than he." Observe, "God is *one*," not three in *one*; neither does it say, The Lords our Gods are *one* Lord, as though there were three Gods in *one*, as the doctrine of the trinity teaches. We think, if God is a trinity of persons, and if Christ was one of those persons, he would have corrected the scribe when he said, "There is *none other* but HE." Paul says the same, in 1 Cor. viii. 4.

"There is but one God, the Father . . . and one Lord Jesus Christ." 1 Cor. viii. 6.

How can any one, with such plain language as this before him, suppose, for a moment, that there is more than one "God the Father," or that "Jesus Christ" is the Father? He cannot, consistently.

"God is *one*," Gal. iii. 20.

"*Is one.*" Then he is not *three in one*, as Trinitarians hold. This testimony is too "sound" to be impaired, in the least, by human reasoning. It is some of the sound doctrine from which the church has turned away, and will not endure in these last days.

"There is one God, and one Mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5.

How clear and harmonious is the system of sound doctrine. It presents God as one being, and Christ as his beloved Son, who is a glorious mediator between God and fallen man. But the fabled doctrine that God is three, and Christ is one of the three, or the very God, either destroys the Mediator, or makes Christ a mediator between himself and man; either of which is directly in opposition to sound doctrine, and should be rejected by every one.

"Thou believest there is one God, thou doest well." James ii. 19.

May we believe the same, and *do well* also.

"There is one body; and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all. Eph. iv. 4-6.

We have just as good reason to suppose, that the "one body," the "one spirit," the "one Lord," the "one faith," and the "one baptism" are *each three*, as that the "one God" is. Further, as the "one God and Father" is said to be "above all," then the "one spirit," and the "one Lord," cannot be two of the three persons which Trinitarians say constitute God; for if they are, then, according to the text, God would be above himself.

Finally, there is no doctrine more clearly taught, and positively affirmed in the Bible, than the doctrine of the Unity of God. It is not only positively declared, that there is "One God," but, that "God is *one*." And to reject such sound and important

doctrine as this, and turn unto the fabled dogma of the Trinity, we think is no trifling matter, especially for one who has been enlightened on these truths, and professedly makes the Bible his rule of faith and practice.

We earnestly entreat all to bestow a suitable portion of time to the faithful examination of this matter. Not for the sake of the mastery, but that you may know the truth, for it alone can make you free, strong, holy and happy. It is error that has led the churches where they now are, divided and fallen—it has been the fostering of error in their midst, that has corrupted all of their ways, blinded their eyes, starved their souls, and dried up all their streams of life; it is error that has ruined the world, and fitted it for destruction; and unless we take heed to our ways, and love sound doctrine more than the fables of men, we shall stumble and fall in error as others have done. In this age, prolific with error, when the church will not endure sound doctrine, but have turned away from the truth unto error; our only safety is in cleaving to the Bible, the Book of Truth. If we believe as it teaches, do as it commands, possess the spirit of its Author, we shall suffer reproach here, and reign with him in the world to come.

DIVISIONS AMONG CHRISTIANS.

Is it the will of God, that his children should be divided in faith? The sects, to avoid condemning others as good as themselves, and to escape self-condemnation, answer this question in the affirmative; but give no Bible evidence to justify the correctness of their assertion. Many who profess to be under the influence of no human sect or party, but think they are guided by the Bible only, hold to the same doctrine. They think that God never designed there should be perfect agreement of faith; and, besides, that such a thing would be impossible, in this imperfect state, while men possess such different degrees of intellect as they do: it is thought, that the man with ten talents will believe more than the man with but one; and vice versa; and, consequently, divisions in sentiment will follow, as a matter of course.

This we consider unsound doctrine—

1. *Because it is not true in fact.* Men do not necessarily differ in understanding the meaning of plain and simple testimony, because they possess different degrees of intellect. One may not be able to comprehend as *much* as the other, but, so far as he can comprehend, he will understand things just as the one of superior intellect does. We speak of minds free from wrong influences. Let such minds, of the order of one or ten talents, look at the plain and simple evidences, on which the faith of the gospel is based, and they will believe alike in reference to it. The reason why they believe so differently, is, because their minds have been spoiled by early training, sectarian prejudices, and vain philosophy. God's word must be exonerated.

2. *Because it is contrary to sound reason.* We must suppose, if all *cannot* believe alike, that God has either made them incapable, or has given his plain word so obscurely that it cannot be correctly understood: either of which would be an impeachment of his wisdom and goodness. We think he has made all perfect minds capable of understanding his plain word alike, and has made that word so plain that all such minds may understand it. It is unreasonable to think differently.

Is God, is Christ, is the Holy Ghost, is the economy of redemption, and the future destiny of man, so imperfectly or contradictorily revealed in the Bible, as necessarily to produce conflicting opinions in honest minds, concerning their real character? It is an impeachment of the perfection of that perfect Book, to admit such a thing. The revelation

of the whole is plain, and simplified down to the comprehension of the most common capacity; and may and should be understood and believed alike by all.

3. *Because it is contrary to the Gospel.* "Neither pray I for these alone, but for them also who shall believe on me through their word; that they may be one . . . even as we are one." John xvii. 20-22.

The union for which Christ here prayed, was not simply a union in spirit, but in faith also; and if either is more specially named, it is the latter; for *believing through their word*, is mentioned as the basis of the oneness for which he prayed. And, besides, he prayed that they might be "*one, even as*" he and his Father are one: and no man will deny that they are one in doctrine.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. xvi. 17.

Here it is made an offence, to "cause divisions, contrary to the *doctrine*" of Paul. Then, of course, it was not only possible for, but the duty of, the church at Rome, to be *united in doctrine*. And what was their duty, in this respect, is the duty of Christians now.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. . . . Is Christ divided?" 1 Cor. i. 10-13.

The point in this quotation is, that it is just as incompatible with the nature of the Gospel, to suppose that Christ is *divided*, as for Christians to divide, and "speak [not] the same thing." "Speaking" relates to their faith, or, what was taught, and hence it was necessary for them to believe alike, in order to "speak the same thing" and "be perfectly joined together in the same mind and in the same judgment." And what was the duty of the Corinthians, in this respect, is the duty of Christians in these perilous times.

"Be perfect, be of good comfort, be of *one mind*, live in peace, and the God of love and peace shall be with you." 2 Cor. xiii. 11.

A Christian community cannot be of *one mind*, unless they believe alike. And, besides, it is impossible for them to be united, even in *works*, where they are divided in faith, unless *one*, or *all*, of the differing parties are *inactive* on the points of difference. But just so far as each party *acts*, or reduces his faith to *practice*, or causes his faith to *live*, just so far there is division in *faith*, in *works*, and *feelings*. And, not unfrequently, every evil work.

From the investigation we have recently made on this subject, we have become fully satisfied, that there is a carelessness, if not a criminal looseness, among all classes of professed Christians in regard to it. Believing *alike*, relative to the "*one faith*," appears to be thought of as little consequence as it is for politicians or worldlings to think alike in politics or matters of the world. Let us look into this important matter, with the light of God's word to direct us, and, if possible, find and remove the cause of this evil, that we may please God, by believing his word; for "without faith it is impossible to please him." (To be Continued.)

Unless our receipts are increased, we shall be in pressing want of cash about the first of April. Will our patrons, who owe for their paper, relieve our anxieties immediately? Don't delay, for the time is short. We should have spoken sooner.

Those who are indebted for books, at this office, will much oblige by making payment immediately; that we may pay others.

TO CORRESPONDENTS.

PROBATION AFTER THE ADVENT.—Bro. C. M.'s reply to our short note to his lengthy article on probation after the advent, we feel under no obligation to publish. Had we given a formal reply, it would then have been his privilege to be heard again. We were willing that his array of Scripture texts should be placed before our readers, without showing them their true application, believing that, as a general thing, they would have sagacity sufficient to see the wrong use Bro. M. makes of them, and their true bearing. We then said, however, and repeat it again, that all we have yet seen on the theory, in the light of *evidence* for its support, has been mere *inferences*, and many of them very far fetched. One 'Thus saith the Lord' outweighs any amount of such evidence. We gave one such evidence, and give it again.

"Taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus, who shall be punished with everlasting destruction . . . when he shall come." 2 Thess. i. 9-10.

If any will escape this destruction, who "know not God," and have probation *after* the advent, then we do not understand the import of the most simple words of the English language. The word "all," which we used in our former remarks, does not alter the meaning.

G. S.—As the question is now in competent hands let us be learners, and not speakers, at least until those who are speaking, shall take their seats.

"A reader's" article, if inserted, would tend to lead to a metaphysical, instead of a *Bible* investigation, of the important matters he names. Our established rule is to confine our small sheet to the investigation of the *Bible*. There is generally more darkness than light in metaphysical controversies. Our *faith* must rest on the *Bible*. What that teaches, it should be our constant study to know, and highest pleasure to *believe* and *obey*. Our only safety, in this day of fables and vain philosophy, is, to hold on to the precious *Bible*.

"A layman" will give us his real name, though it need not be given to the public, unless he request or permit it. We would like his views on the time of the advent.

CHARACTERISTIC OF THESE TIMES.
"The Diorama of the Battle of Trenton; also, of the Garden of Eden, will be exhibited in this City," &c. &c.

Such is part of a notice, in our city papers, of these exhibitions; and we simply refer to them now to show the vitiated taste and low state of the godliness of this age. *Christ* and the *Devil*, or, the *Paradise of God* and the *Devil's Battle-field*, are united in sweet harmony, and exhibited on the same stage, to the same audience, to their high gratification! Horrible! Christians, be not ensnared by such wiles of the devil, nor countenance such impiety.

SINGLE SUBSCRIBERS.—One brother responds to our call for single subscribers to obtain one additional subscriber, thus: "To-day, being out among the people, I made a little effort, and succeeded so far as to obtain *one* additional subscriber, with one dollar, —"

If all will make a like, "*little effort*," they will not only be the means of placing the truths we publish in the hands of many others, but will greatly assist us in meeting the expense of the paper. Will others see what they can do in this good work.

Bro. Wm. Rogers, Hartford, Ct., has a supply of the pamphlets entitled "The Purpose of God" by E. R. Pinney, and "Bible Doctrine," by J. Marsh.

Those in that vicinity who wish for these works, will call on him for them.

LATE PUBLICATIONS.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the *Gathering of Israel*—*The Millennium*—*Personal Coming of Christ*—*Resurrection*—*Renovation of the Earth*—*Kingdom of God*—*And Time of the Second Advent of Christ*.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6 $\frac{1}{2}$ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

A SCRIPTURAL VIEW OF THE CLOSE OF THE PRESENT DISPENSATION: the Circumstances connected therewith, and to be succeeded by the Restitution or Everlasting Kingdom of God. By Joseph Turner. Price \$8 per hundred; \$2.50 per quarter of a hundred; single, 12 $\frac{1}{2}$ cents.

We are requested to say that a few copies of this work have been left in our care, for sale.

We do not recommend nor condemn it, as we have not time now to give our reasons for doing either; and, besides, others are investigating the question on which it treats.

DELINQUENTS.

1. Those who will pay in full for all they owe us, before the 1st of April, shall be charged only Seventy-five Cents per volume.

2. Those who are unable to pay *all* they owe, may pay what they can, and if they will tell us that they are able to pay no more, we will credit them in full for *past* accounts, and continue their paper, provided they will pay in advance for the present volume.

3. Those who can pay *nothing*, and will inform us of the fact, we will balance their accounts, and if they desire it, will enter their names on our *list*.

All who do not comply with some *one* of these *fair* propositions, who are owing *two*, or more, dollars, by the 1st of April, will be erased from our books; and, until we learn to the contrary, will be considered by us as—very negligent persons; and in imminent danger of coming short of the kingdom, for the want of that principle which makes us "diligent in business."

We fondly hope there will be a *prompt* and *general* response to these propositions.

THE ENLARGED SHEET.—A new *fit up* will cost not far from *one hundred dollars*. And the additional expense of publishing the paper for a year, with our present edition, would be not far from six hundred

dollars; making the whole *additional* sum about seven hundred dollars.

By this statement it will be seen that it is only about *One Hundred Dollars*, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if five hundred paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

We solicit all who feel interested in this matter to speak soon and freely on the same, that we may decide what to do in the case.

Correspondence.

INTERESTING REVIVAL.

BRO. MARSH:—Last week you briefly noticed the meetings at Homer and in the vicinity, of which it might be well to give a more particular account. Bro. and Sr. Chapman (who have been most indefatigable laborers in the Advent cause for some time, and have, to a great extent, labored literally in the "highways and hedges," feeling that there was more prospect of success in such fields,) went out into a neighborhood adjacent to Homer, where they had formed some acquaintance before, and held a meeting Sabbath eve in a private house, and the Spirit of God was manifested powerfully, and it was thought best to continue the meetings. Bro. Chapman informed me of this arrangement, and I came up from Homer, with many of the brethren and sisters there, to co-operate with Bro. C., as the providence of God so plainly taught it to be duty. The meetings continued through the week, and the people for miles about, more or less, came out, and the house of Bro. Coyle was *filled* with those deeply interested, himself among the rest, though at Bro. Chapman's first visit he was an opposer and scoff. Several members of the family—his mother, brother, and two daughters, were brought to cry to God for mercy. His wife had been an Advent believer, amid reproach and opposition, for some time; now she rejoices, having her household with her. The Spirit of God was present to assist in preaching the word, and we felt the "anointing" while we spoke "all the words of this life." Our themes were—*The coming of Jesus—The resurrection is the time of reward—The event is at hand—Holiness unto the Lord is the preparation.*

Many souls were converted to God; backsliders confessed and returned with penitential tears, and were brought to enjoy the smiles of Jesus. I might mention particular cases of deep interest, but I have not time; this will suffice to show that the labor of God's people is not in vain, even in these degenerate days.

Of one thing I feel more assured than ever—that is, we have reason to believe that the same amount of labor in school districts in the country, promises much greater good than in cities and large towns, where the opposition of the ministry and influential church members is so widely felt. It is a painful fact, that the teachings of the ministry present the greatest obstacle to the spread of the truth. Oh, how fearful must be their responsibility! Can a doctrine that leads whole families to repentance and deep contrition for sin, and joy in the Holy Ghost, be from men, or the devil? I know not; and yet this position is taken by some who "sit in Moses' seat."

Our meetings on "the hill" near Homer were among the most precious I have attended for a long time—at least since I left the West Indies, —and at the last one which I attended, *forty-five*

persons arose and spoke, after the close of the sermon. Some of them were old people, who had been awakened and converted; others, business men, in the vigor of manhood; others still, youth and children.

On Sabbath day, Bro. Chapman baptized eight at Homer, nearly all of whom came out of the water praising God. The cause in the village of Homer itself is very encouraging. The last night I preached there, the house was full—a number of the more intelligent and reputable were out—the place was solemn, and I felt that God was with me. Our brethren and sisters there are strong in the Lord, and several of the brethren are competent to labor and exhort in this blessed cause.

Bro. Bates is located there, and is much devoted to the work, though his health is not firm.—He is much beloved by the brethren there, and is well calculated to "build up the saints in their most holy faith." I had much pleasure in laboring in that place, among warm, kindred souls.

The region about Homer seems to be waiting for laborers, and as Bro. Bates' health does not permit him to labor much abroad, I have, at the earnest desire of many friends, aided by their liberality, concluded to return to Homer, and labor awhile in that vicinity. If there are friends near there, who would be glad to have laborers in their neighborhoods, they can write me at Homer, and I will do what I can.

My sojourn in the country seemed to recruit my health, though my labors were more abundant than usual. I do not feel willing to devote my energies in *old fields*, where little can be done, when by *self-denial* and "*enduring hardship*," we can find *new places*, where the word will be received. May the Lord thrust out laborers into the vineyard, is my prayer!

In the blessed hope, yours.

L. D. MANSFIELD.

Rochester, March 14, 1849.

P. S. I have just received a letter from Homer which informs me that the good work is still progressing.

L. D. M.

CLARKSON CONFERENCE.

DEAR BRO. MARSH:—Our conference at Clarkson Centre was a glorious meeting. It really seemed like old times. God's power was with us in very deed. Brn. P. A. Smith and Orton, of Rochester, came here some three weeks ago, and held meetings for about a week, and a number of souls were converted, and came out rejoicing in full hope of glory and immortality,—not by Adam the earthly, but by Adam the heavenly, at his appearing and kingdom.

A Methodist minister had an appointment in the school house, where we held our meetings, on Sunday, A. M. The house was crowded, and, to our surprise, he took up the subject of immortality, and paved the way for us, in the name of the Lord, to show the truth on that subject, which gave the people a chance to discern between truth and error: and the result has been, many of the people are determined not to live any longer on the chaff, "for what is the chaff to the wheat, saith the Lord."

The converts come out straight in the truth; and I really feel that we are gathering the harvest sowed by Bro. Pruden last spring; and I feel satisfied that though he is dead, yet he speaks.

We have baptized eight souls, and more will probably go forward soon. The truth is gaining ground in this region, and should time continue till summer, we shall probably have a tent meeting here. We endeavored to set things in order, by ordaining three deacons.

Yours, in hope of immortality at the coming of Jesus.

J. C. BYWATER.

Clarkson Centre, N. Y., March 6, '49.

FROM BRO. J. B. COOK.

DEAR BRO. MARSH:—We have been favored with a visit from Bro. BATCHELOR. He was highly favored of the Lord in preaching. Though the weather was quite inclement, we had most precious meetings. Much good was done. The brethren were refreshed and strengthened. Several backsliders were reclaimed. Next Sunday are three to be baptized, Lord willing; several others, I trust, will follow. Three are converts who have been months coming gradually out into light.

Bro. B. may give you a sketch of some of his sermons. They are worthy of an *universal* circulation.

A revival is in progress in a (so called) *Christian* church. The religious feelings are roused; but if not nourished by *truth*—if not watered with grace, which flows only through "the glorious gospel of the blessed God," they will pine away and perish. Some, however, may be led forward to hear "the way of the Lord more perfectly," and thus be saved. "Every plant which my Heavenly Father hath not planted, shall be rooted up," saith Jesus. It takes "good seed," sown by the Son of man, in "good ground," to bring forth fruit, "some thirty, some sixty, and some an hundred fold."

Often do I think of, and pray for, the brethren scattered through the west. May "the good will of Him that dwelt in the bush" be with them till all the righteous shall be gathered to glory.—Amen.

Yours, hoping for immortality through Jesus at his coming and kingdom. J. B. Cook.
New Bedford, Mass., March 7, 1849.

FROM BRO. J. WENDELL.

DEAR BRO. MARSH:—Notwithstanding the people of God in every age have bore their brow against the strong current of opposition that was arrayed against the truth, and found the promised grace of God sufficient for all these things, and "rejoiced in the truth," yet in no age of our world's history have the servants of God been called to proclaim, and his people to gird themselves, with a more glorious truth than the one that has been presented to the church and the world for the last few years. It is true, Noah and Lot proclaimed to their fellow men important truths, but, in their accomplishment, they only experienced a temporal deliverance. Not so, in the fulfilment of the crowning truth, the coming of Jesus. Then, the children of God will experience an eternal deliverance; no more to bare their brow against the scoffs and sneers of Pharisæan professors and a wicked world; but to forever enjoy the "spicy breezes" of that clime where happiness knows no sorrow—where friends will meet to part no more. O! how I long for that day to come.—My soul cries out—

"How long shall that glad hour delay?
Fly swift around, ye wheels of time,
And bring the welcome day."

O, ye children of God, rejoice with me, for "Behold, our salvation cometh. Behold, his reward is with him, and his work before him." Are any in the furnace of affliction?—"Think it not strange—but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad with exceeding joy." Is your faith tried in that the vision tarries? Remember, "the trial of your faith is precious, more so than of gold that perisheth though it be tried in the fire, that it might be found unto praise and honor and glory at the appearing of Jesus Christ." Praise God, O my soul, and all that is within me praise his holy name! Never was my Faith stronger, my Hope firmer, my Charity more abundant, and prospect brighter, than

at the present time. Who, that understands the glorious plan and purpose of God, would not fall in love with it, comply with its requisitions, and thus become an heir of God to the present blessing, and future reward, that he has promised to his children? Let us see to it, that we have a good title. How solemn, the thought, even, of having our title rejected, of not "having this seal," whereby "the Lord knoweth them that are his." "Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption." We see then that the title or "earnest of our inheritance" is the spirit of God, dwelling in us, by which also we are to be quickened into immortality when our deliverance shall come. How important that we have this spirit. See Gal. v. 22-26.

Now is the time to ensure the great reward. We are treading the last plank in the great platform of human probation! What a mixture of joy and sorrow does this thought excite! What! Jesus about to come! the trump of God about to break on the long night of the grave! the prison-house of death about to be opened! the sleeping saints about to come forth! the living ones about to be changed! the song of triumph and the shout of victory about to be heard! This, truly, will be to the saints of God the morning of that day that shall know no clouds. But while the prophet says, "Behold, the morning cometh," he adds, "And also the night." Sinner, to you it will be a night of darkness, of gloominess, wrath, distress, anguish, tribulation and destruction.

"O! sinner, take the warning,
Ten thousand calls invite—
Should you neglect the morning,
Then comes the doleful night!"

J. WENDELL.

Homer, N. Y., Feb. 20, 1849.

FROM BRO. A. N. SEYMOUR.

DEAR BROTHER:—Having the names of some new subscribers to forward, I embrace the opportunity of writing a few words of comfort to the faithful scattered abroad.

By the grace of God, we are, we humbly trust, sound in the faith, charity, patience and hope, of the gospel; contending earnestly for the one body (the church) and one spirit, "even as ye are called in one hope of our calling," "one Lord, one faith, one baptism, one God and Father of all, who is above all and through you all." We also contend for the destruction of the impenitent, and the speedy restitution of all things spoken of by the holy prophets since the world began. While we build upon this immovable and glorious foundation, and try to indoctrinate minds into these and other sacred principles, the devil becomes profoundly mad, and the ministry and church, who know less about time than he does, are most awfully indignant, and would, if they had the power, annihilate our hope from society. But, thank God, it is immortal, and indestructible; and its chief corner-stone is the Rock of eternal ages.

We have just closed a series of meetings in Farmington City, where they did what they could to shut us out of every place of worship, but did not succeed: Caesar's household having less bigotry than the household of faith. One man was determined we should not leave until we had preached. He told us to put up at the Inn, and he would pay the bill. He was quite officious in obtaining a room: one was opened which was occupied by a select school, in which we held ten meetings. The Methodists and Presbyterians got up prayer meetings, and continued them every evening, during our meetings, with the exception of one, which was spent in a donation party. They would be glad to keep every body away from hearing on the subject; but, praise the Lord, the

people would come; and we had a good congregation most of the time. We gave notice that we were ready to discuss the subject, with either of the ministers in the place, but this they refused to do.

We held one meeting in the Presbyterian church, and after the discourse was through, Mr. Eastman, the preacher in charge, spoke some 20 minutes in opposition. His arguments were, the world's conversion, Jews' return, ascension robes, and the people being made crazy and infidels as the result of Advent preaching. Mrs. Seymour removed the above objections, by the aid of the Bible and reason, in such a manner that truth shone more glorious than ever. And in less than twenty-four hours, a man of the same order with the preacher, near by, became a raving maniac, and an unbeliever in our hope. The circumstances were painful.

The result of our meetings was good. The eyes of a number were opened to see and embrace the truth; and some, for the first time, resolved to serve the Lord at the loss of all things. Eld. Hoyt, and our aged father Wattles, were with us some, strong in faith, and giving glory to God.

Yours, in hope of eternal life through Christ,
ALVA N. SEYMOUR.

Salem, Mich., Feb. 7, 1849.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, in Athol, Mass., on the 23d ult., CYRUS WILSON, son of Reuben and Hannah Stratton, in the 4th year of his age.

Theirs is indeed a house of mourning. I never knew the meaning of that consoling text, "Wherefore comfort one another with these words," until on the day of his burial I endeavored to administer consolation from it to the hearts of the bereaved. Why, it was written expressly for Christian mourners, "that they sorrow not as others which have no hope. For if we believe that Jesus died and ROSE again, even so them also which sleep in Jesus will God bring with him."

Cyrus W. was an uncommonly interesting child, while in health; and during the latter part of his protracted illness, exhibited a spirit of meekness and resignation far beyond his years. And while I gazed upon the lifeless remains, which but a few days before bespoke so much intelligence; and witnessed the tears and sighs of his weeping friends; the spontaneous language of my heart was, to any who could dare to cast the mantle of uncertainty over the future prospects of "such little ones." In mercy's name, stay thy rash hand: for of such is the kingdom of heaven; and take heed that ye despise not one of "these little ones: for I say unto you, that in heaven their angels do always behold the face of their Father which is in heaven." They are waiting only Gabriel's signal, ere they wing their way to the sleeping places of their little charges, —and we trust they will find little Cyrus' grave yet new,—when they will be borne away, "together with us, to meet the Lord in the air; and so shall we ever be with the Lord." Glory to God!

"No graves are there—
No willow weeps above the grassy bed,
Where sleep the young, the fondly loved, the fair,
The early dead."

A. BROWN.

DIED, in Mt. Holly, Vt., Jan. 12th, of dropsy, Sister BETSEY J. BISHOP, aged 53 years.

Sister B. embraced the Savior at an early age, and has ever lived a humble, devoted Christian. The preaching of the gospel of the kingdom

found her prepared to receive the truth. She embraced it in simplicity, rejoicing in hope, giving glory to God; and she has ever since been looking with increasing interest for the return of that same Jesus, and sometimes she hoped that she should live to see the Savior come in all his glory; but death, our common enemy, has been permitted to triumph. But she sleeps in Jesus, and we are comforted with the word of God, by Paul, that all that sleep in Jesus will God bring with him, clothed with immortality and eternal life, when death will be destroyed, and him that hath the power of death, which is the devil; and when all the saints will receive their glorious reward.

We are reminded in this affliction that we are mortal, and may at any time be called to lie down in the grave; yet we rejoice that a brighter day is soon to dawn, when death will have no more dominion over the saints. May the Lord prepare us all to meet our beloved sister on the blessed shores of immortality. Sister B. was a firm believer in the sleep of the dead and destruction of the wicked.

B. S. JACKSON.

Wallingford, Vt.

DIED, suddenly, last week, at the residence of her son-in-law, Capt. Smith, our much beloved Sister BESSE, at the advanced age of 82.

Her prayer to be saved from a long sickness, and to live to see her son-in-law and grandson return from sea (absent near four years), was answered. She was at meeting on Sunday—well on Monday—read her Bible through the evening, and rose with unusual strength on Tuesday morning. But in a moment, she was paralyzed, never to see, or speak, or be conscious again, till the morning of the resurrection. Then she will "awake" in the likeness of her Lord and be "satisfied."

Sister Besse lived through "the dark day"—has been a professor many years; but was one of those "peculiar people" who never became satisfied till she heard the doctrine of the Second Advent. That met her mind. It satisfied her spiritual appetite. She was a real Christian—one who could speak of her Lord freely and easily. Religious converse was not forced from her. It followed spontaneously from the "well within," like the outgushing of a fountain from the earth. May her children and friends follow her as she followed Jesus.

C.
New Bedford, Mass., March 7, 1849.

BRO. MARSH:—A few days since, I came across an ancient Spelling Book, in which I found the following. I consider it worthy a place in an Advent paper. The appearance of the book, as well as the sentiment contained in this extract, prove it to be of no modern origin; though it may have been often copied into modern translations. Were the youth of the present day, taught doctrines as pure, and near akin to Bible truth as those contained in this, methinks there would not be such an amount of error in the world, as now exists.

L. J. B.

IMMORTALITY.

I have seen the flower withering on its stalk, and its bright leaves spread on the ground.—I looked again, it sprang forth afresh; the stem was crowned with buds, and the sweetness thereof filled the air.

I have seen the sun set in the west; and the shades of night shut in the wide horizon; there was no color, nor shape, nor beauty, nor music; gloom and darkness brooded around.—I looked, the sun broke forth again from the east, and gilded the mountain tops; the lark rose to meet him, from her low nest, and the shades of darkness fled away.

I have seen the insect, being come to its full size, languish, and refuse to eat; it spun itself a tomb, and was shrouded in a silken cone; it lay without feet, or shape, or power to move.—I looked again,

it had burst its tomb ; it was full of life, and sailed on colored wings through the soft air ; it rejoiced in its new being.

Thus shall it be with thee, O man ! and so shall thy life be renewed.

Beauty shall spring up out of ashes, and life out of the dust. A little while shalt thou lay in the ground, as the seed lieth in the bosom of the earth ; but thou shalt be raised again ; and, if thou art good, thou shall never die again.

Who is he that cometh to burst open the prison doors of the tomb ; to bid the dead awake, and to gather his redeemed from the four winds of heaven ? He descendeth on a fiery cloud ; the sound of a trumpet goeth before him ; thousands of angels are on his right hand.

It is Jesus, the Son of God ; the Savior of men ; the friend of the good. He cometh in the glory of his Father ; he hath received power from on high.

Mourn not, therefore, child of immortality ! for the spoiler, the cruel spoiler that laid waste the works of God, is subdued ; Jesus hath conquered death :—child of immortality, mourn no longer.

Foreign News.

AFFAIRS ON THE CONTINENT.

The course of events in continental Europe continues marked by the flight and fall of Princes. The Grand Duke of Tuscany has fled from Vienna with his family, and has taken refuge at Porte San Stefano. A Provisional Government has been declared, by the excited people, as part of Italy.

In the Roman States the republican feeling has reached the highest point of excitement, and the Executive Committee has usurped the Papal Authority, which is altogether set aside.

The Pope is deposed, and a Republic is established. This important event took place at 10 o'clock on the morning of the 9th of February. It has been voted that he shall enjoy all the guarantees necessary for the independence of his spiritual power.

Sardinia remains quiet. The King seems conscious that he has not the confidence of the Italians. Accordingly his object seems to be confined to the maintenance of his own power within Piedmont.

Naples has not advanced a step towards the settlement of her disputes with Sicily, and we presume that matters will remain in *statu quo* until some progress can be made in the negotiation of the several powers assembling at Brussels for the adjustment of Italian affairs.

In Austria and Hungary affairs have again taken an unfavorable turn. The Imperialists have certainly been beaten in several encounters with the Hungarians, and Berne is likely to give them a great of trouble. It is impossible to read the accounts of this fratricidal war without being shocked at the frightful vindictiveness and barbarity with which hostilities are carried on. Prince Windischgratz has been entrusted with the settlement of the affairs of Hungary.

We have had repeated reports of the entrance of the Russians into Transylvania, but no authentic reports have yet reached us of such an important intervention. There cannot, however, exist a doubt but that Russia is intriguing actively with a view to encroachments in that quarter. Lord Palmerston, however, seems to be fully aware of the danger, and in spite of the obloquy attempted to be fastened upon him, is steadily circumventing an intrigue which, if persevered in, would infallibly bring about a general European war.

The Alba, of Florence, under date of Gaeta, the 10, says, "A secret consistory has lately been held, at which the Holy Father and the Cardinals attended. It was decided to demand openly an armed intervention of Austria, France, Spain and Naples, to the exclusion of Piedmont. The object of this intervention is to restore the Pope."

Appointments, &c.

Bro. H. H. Gross appoints to preach as follows : At Bridgeport, Ct., evenings March 22 & 23. Bethel Sunday, March 25. New Milford, evenings March 26 & 27. Roxbury, March 28 to April 1. Kent, evenings April 2 & 3. Sharon, evenings April 4 to 6.

[As the above will be all that I can do, personally, for the cause in the Housatonic Valley for the present, I hope the friends will secure as full attendance as possible.]

West Troy, day-time Sunday, April 8. Albany, evenings April 8 & 10. Lodi, evening April 11. Cooperstown, April 12 to 15. Pitcher Springs, April 17 to 22. [Trust Bro. Chapman will arrange for meetings both day and evening, and attend.]

Otselie Creek, April 23 & 25.

Cazenovia, evening April 26.

New York City, Sunday, April 29.

Letters will be inquired for at Albany, Cooperstown, and New York, as above. Hope to hold several protracted meetings in Saratoga Co. in May.

Bro. J. V. Himes, accompanied by Brn. A. Hale and Geo. Needham, will preach as follows :

Homer—March 18th, 19th and 20th.

Auburn—March 23d, 24th and 25th.

Seneca Falls—March 28th to April 1st.

Rochester—April 1st to the 8th.

Buffalo—April 12th, 13th, 14th and 15th.

Lockport—April 19th, 20th, 21st and 22d.

Jamestown—April 26th, 27th, 28th and 29th.

P. A. SMITH appoints to be with the brethren at Clarkson Centre, on Sabbath, 25th inst.

The Lord willing, I will be with the brethren in Abington, Ct., the 2d Sabbath in April.

In North Scituate, R. I., the two last Sabbaths in April.

L. BOUTELL.

The Lord willing, I will preach in Pleasant Valley the 2d Sabbath in March ; Bethel, the 3d Sabbath ; Plymouth, Monday evening ; New Britain, the 4th Sabbath.

C. O. TOWNE.

Business Notices.

To Correspondents.

C. W. Smith—The \$3 you say you sent the middle of last January for yourself and Bro. Barlow, were never received.

C. Flint—All right.

E. Miller, Jr.—We have placed the \$5 to the ac't of the 10 copies. G. H.'s back account is \$3,04 ; H. S.'s, 8 cts. ; which can be paid as soon as convenient. Have none of the tracts—balance credited on ac't. Pamphlets had been sent.

D. Prescott—24 cts due.

Donations :

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L. Cox, 50 cents ; J. Wright, 25 cents.

For Bro. E. R. Pinney.

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Postoffice Address.

L. D. Mansfield—Homer, Cortland Co., N. Y.
J. Weston—Lowell, Mass.

PAMPHLETS SENT.—W. Algire, 12 ; H. H. Gross, 100, by express ; Wm. Rogers, 400, by express ; J. Wright, 4.

ROCHESTER TENT.—W. Peabody, \$5.

Remittances for the Harbinger & Advocate.

L. A. Church no 312 A Carpenter P. Woodman W H Eastman no 302 A Shew J. B. Paine no 295 D Austin A English S. Houlette Mrs. Boutwell J. P. Sutphen—\$1 each. I. Fancher J. Hall—\$2 each. D. Mandeville \$2,25. L. Cox J. Wright—\$1,50 each.

G. Hendry \$5. G. P. Newman G. Rittenhouse E. M. Wadsworth S. Spears—75 cts. E. Whitney 25. E. C. Williams 56.

LETTERS—J. C. Bywater M. W. Barnes A. Brown M. Wellington R. V. Lyon A. G. Case C. W. Smith D. W. Rice J. Wilson H. H. Gross J. B. Cook N. Jones E. R. Southwick D. Prescott H. Sikes S. C. Chandler L. Boutell J. Weston J. Moffatt N. Lazell.

Book Notices, &c.

BOOKS FOR SALE.

THE BIBLE DOCTRINE,

Or True Gospel Faith, concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—and Time of the Second Advent of Christ.

By Joseph Marsh. Price \$4 per

hundred ; single, 6 cents.

THE PURPOSE OF GOD

In Creating the World ; his Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. R. Pinney.

Price, \$4 per hundred ; 6 cents, single.

THE SON OF GOD.

An Examination of the Divine Testimony concerning the Character of the Son of God. By Henry Grew, Minister of the Gospel. Price, 12 1-2 cents.

THE POWER OF KINDNESS.—NO. I.

Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 15 cents.

THE POWER OF KINDNESS.—NO. II.

Illustrated by Examples. By C. Morley. Price, 10 cents.

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On the Universal Spread and Expected Triumphs of Roman Catholicism. Price, 15 cents ; discount by the quantity.

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No. 6.—If I Will that he Tarry
till I Come.
7.—What shall be the Sign
of thy Coming ?
8.—The New Heavens and
New Earth.
9.—Christ our King.
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"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

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ROCHESTER, N. Y.—SATURDAY, MARCH 24, 1849.

Whole Number 274.

Poetry.

For the Harbinger and Advocate.

HASTE, PILGRIM, HASTE!

BY S. S. BREWER.

If I had stood by Adam's side
In Eden's blissful bower,
And viewed time's swift and rapid tide
Until its closing hours,

Could, then, I had my lot, to live
And view its ebbing sand,
I'd choose that lot—if Thou wouldest give,—
The days in which I stand.

Behold! the things so long foretold,
How quickly they fly past!—
In vision seen by seers of old:
O yes, they're here at last!

The sun of Earth is gliding down—
Its lengthening beams proclaim:
Haste! pilgrim, haste to get thy crown!
O, haste; in Jesus' name!

Roanoke, Virginia.

Selected for the Harbinger and Advocate.

HOPE,

O why should sadness touch the heart
Though earth's gay scenes should all depart?
Why does the soul so fondly cling
To earth, when earth no joys can bring?

Earth may allure us for awhile,
And we are flattered by its smile;
But, if deceived, we pine in grief
Till bright Hope comes to our relief.

When tempests toss our feeble bark,
When winds are high, and clouds are dark;
Though all around is black and drear,
Hope still points to a brighter sphere.

So when for Friendship's voice we sigh,
And think of days that have gone by;
Though Friendship's tones greet not our ears,
Hope still points on to future years.

Oh, were it not for Hope's bright ray,
How dark and drear would life's way;
How full of woe, how full of care,
How oft our heart would feel despair.

Come, smiling Hope, and rest with me,
And never from my presence flee;
O, guide me to the land of rest,
Where joys shall evermore increase.

Original Articles.

For the Harbinger and Advocate.

THE DOWNFALL OF THE POPODUM.

BY J. B. C.

The relations of this event are clearly revealed in Dan. vii. 9 and 21. The "thrones" were "cast down." These thrones must be those of anti-christian nations; the papal throne being the leading one, in several important respects. The Popedom, especially, "wore out the saints of the Most High." The next event is the judgment, at the sitting of the "Ancient of days."

"The same horn made war with the saints and prevailed," till "the Ancient of days came."—The event next succeeding is, that "judgment is given to the saints of the Most High." They then "take the kingdom."

The conclusion seems inevitable that, as the Pope is now divested of his triple crown and sceptre, *the symbols of his official existence*—as his throne is "cast down"—as the great bell in the dome of St. Peter's has been solemnly rung, though it never rings except on the death of a Pope,—as all these events (and the want of the above-named symbols, which are essential appendages of prevailing Papacy,) indicate that it does not now "prevail"; we should regard the sitting of the *Ancient of days in judgment as an impending event!*

Again; the period for the sounding of the 6th trumpet is given in peculiar phraseology. The day and month are given in the same terms with those of the 1260 days, Rev. xii. 6,—the 42 months, xiii. 5. But the word for "year" is peculiar. Jones' Gk. Lex. defines it: "A period of time which it takes the sun to return to the same place—a year." This period is 365 days. Add the month and day thus, 365, 30, 1, = 396. This period, dated from the conquest of Constantinople, in A. D. 1453 (when the Turks conquered "the third part," or Eastern division, of the Roman Empire), extends to 1849—the approaching spring and summer. *This is the latest point for the ending of that period!*

Constantinople is the Eastern and Rome the Western leg of the Great Image, Dan. ii. The downfall of *both* is now highly probable; but either, if destroyed, would leave the colossal fabric of empire, based on it, to totter to its final fall!

Dear brethren, "lift up your heads and look up, for your redemption draweth nigh." "Stand fast in the liberty" of Christ. "Be not entangled again with the yoke of bondage" to men.

For the Harbinger and Advocate.

A SANDY FOUNDATION.

BY WM. BASSETT.

The doctrine of universal salvation is founded on, and mainly supported by, popular errors; and is the result of a consistent adherence to popular rules of interpretation. The orthodox teachers of our day have adopted a rule of interpretation which virtually asserts that God frequently says what he does not mean, and means what he does not say; but with a most palpable inconsistency *they* apply this rule only to such passages of scripture as would conflict with some of their dogmas, if interpreted by common sense. Thus, Ezek. xxxvii. 12 says, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel," &c.

A plain, common sense interpretation of this passage would conflict with the notion that God's people are to return to the land of Israel previous to the resurrection. So it must receive an interpretation wholly at variance with the meaning of its language, according to common usage, and standard lexicographers. The Universalists, applying the same rule, thus furnished them, to all passages of like import, do away entirely with the doctrine of the resurrection of the body.

Again; St. Paul says (2 Thess. ii. 8), "And

then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The destruction of the man of sin by Christ's coming, would conflict with the temporal millennium theory. So, says the popular divine, St. Paul does not mean destruction when he uses that word, but he means conversion; or, in other words, he says what he does not mean, and means what he does not say. Well, says the Universalist, if Christ's coming means a manifestation of his power, his second coming was at the destruction of Jerusalem, for that was the next great manifestation of it, after his first coming. And if the destruction of the man of sin means his conversion, then the destruction of all the wicked means the same thing: and this is the very destruction in which we believe.

Again; the doctrine that men are judged, and assigned their respective places in happiness or misery, is inconsistent with a general judgment; and thus the Universalist is furnished with an argument for rejecting that important Bible truth; and the doctrine of the innate immortality of the soul, besides obviating the necessity of a resurrection, throws an insuperable barrier in the way of a just comprehension of it, and lays the foundation for that baptized absurdity, the death of an undying soul—the destruction of an indestructible being—the perishing of an unperishable man—the utter consumption of inconsumable matter,—and for the plain contradiction of the word of God, which says of Him, "Who only hath immortality," dwelling in the light which no man can approach unto.

Bloomfield, Mich.

For the Harbinger and Advocate.

UNCONSCIOUS STATE OF THE DEAD, AND DESTRUCTION OF THE WICKED.

J. WILSON TO T. A. VARNEY.

In the Herald for Feb. 1st, Bro. Varney, of Melvin Village, N. H., has given certain reasons for not conversing with a certain brother on the immortality of the soul, the state of the dead, &c., on which I wish to make a few remarks.—The reason why I do not send this to Bro. Himes, is not because I do not love him and his paper, for I do; but because I know it would not make him as happy to publish my views as it would you, for you and I are agreed, on these sentiments.

Though I have never seen Bro. Varney, yet I love him, and hope soon to meet him in the kingdom. I will give Bro. Varney's words, and intersperse my remarks in the form of answers to what he has said. He remarks:

"A few evenings since, I was in company with some of my Advent brethren that believe in the unconscious state of the dead, and that the wicked are annihilated. One of them began to ask me questions, which I found would lead into an argument. I felt that it would be an unprofitable subject, so I refused to go into an argument. The next day, while laboring with my hands, my

mind was led to what had taken place the night before, and on examination, to see if I had done right, the following thoughts passed through my mind :

"1st. I do not believe that our eternal salvation depends on our belief respecting these questions."

Ans. If my brother means that faith on these questions is the turning point of our salvation, and if he has found Adventists that believe it to be so, he has found such as I never have seen.

"2d. I have never known any good come out of a discussion of those questions."

Ans. I think if my brother will only read Luke xx. 27-39, where this subject is brought up by the Sadducees, he will see that our Master did not do as Bro. W. did, but entered into the investigation of the subject; which has done me good; for it has decided the point that my brother says in his next reason can never be decided in this mortal state.*

"3d. I believe they are questions that can never be decided while in this mortal state."

Ans. I would refer my brother to Luke xx. 27-39. There Christ says the inhabitants of the new world are the "children of God, being the children of the resurrection." Now, no one can be a child of the resurrection unless he is raised from the dead. Make the soul a part of man, and immortal or immutable, which cannot die, then it cannot be raised, and of course can be no part of a child of the resurrection, therefore can have no inheritance in the kingdom of God. So you see, brother, your doctrine carried out, would fill the new world with soulless bodies, as the only subjects of the kingdom of God.

"4th. I believe that a discussion of such questions generally genders strife."

Ans. Agreed, and the reason why is, tradition in error always contends against the truth, and produces a spirit of strife.

"5th. I believe it has caused much division in the Advent ranks."

Ans. Are not divisions justifiable, if they are made by introducing the truth into society?—"Though hand join in hand, the wicked shall not go unpunished." Prov. xi. 21. Making divisions, is a charge against the Adventists by the churches. My brother, do you think that Bro. Miller was wrong in exhibiting his views of the near coming of Christ? it made divisions? Let me tell you that the exhibition of Bible truths will never make divisions among an humble, christian, unprejudiced people, who are searching for the truth, "Christ came not to send peace, but divisions."

"6th. I view it of more importance to try to understand the signs of the times, and to search to understand the prophecies that have particular bearing on the present day."

Ans. I cannot but wonder to see how much your mind differs from the mind of God, who says, Deut. xxix. 32, "O, that my people were wise, and would consider their latter end."

"7th. I consider it much more important for me to spend my time and talents, if I have any, in trying to prepare myself, and persuading others to prepare, to meet the Lord."

Ans. Our Lord says to the Jews, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Obedience to this command has produced the sentiment of the unconscious state of the dead and destruction of the wicked: this I know by experience.

"8th. I should feel much more justified in trying to encourage my brethren to persevere to the end, and in exhorting sinners to prepare to meet the Lord, than I should in arguing about non-essentials."

* Translation from mortal to immortality, I can see reasonable, but from immortality I can see no higher state, of existence to translate into.

Ans. Forty-two years ago, when I joined the Close Communion Baptist Church, there was a great outcry against those believing in immersion for preaching on non-essentials. What was the matter? Why, the sprinklers could not prove their sentiments by the Bible, therefore, they cried out non-essentials. I thought, when I found the Advent people holding that the Bible means just what it says, that I should never hear them crying about non-essentials; but I find like causes produce like effects, the world over. My brother acknowledges, indirectly, the conscious or unconscious state, one or the other, to be truth, but still calls them non-essentials! I wonder what he would think of me, if I should say in this letter that I believe in a non-essential God? Methinks I hear him say, You would be an inconsistent man. Amen. And yet, my brother, I just as much believe it, as I do that our God ever gave a non-essential truth. I believe, if it were possible, for one of the redeemed, after entering the kingdom, to utter such a sentence, he would fall out as quick as the fallen angels did, for the crime of lowering down God's truth.

"9th. I see no way that I could believe in the unconsciousness of the dead, and annihilation of the wicked, without a plain contradiction of the words of the Savior and his apostles, unless I take the Universalist ground, and say that such words as 'everlasting,' 'forever and ever,' do not mean 'eternal,' 'without end,' &c."

Ans. Annihilation is not a Bible term; but the wicked, at their second death, will cease to exist; or, as Obadiah says, 16th verse, "They shall be as though they had not been." They will be ashes under the feet of the righteous. My brother, I was thinking what a wonderful Universalist sermon you would preach, after being converted to Universalism by the annihilation doctrine. It would be about as follows: "Sinners, you will all be saved if you do not repent." But how?— "Why, God will 'burn you up root and branch.' You will be 'as though you had not been,' driven out of the world." Your reward for your unbelief in the earth will be 'like the smoke of the fat of lambs.' You 'shall not be.' You will be 'burned up,' and be saved, as God saved Sodom and Gomorrah." This, I think, is about the manner you would preach to sinners, should you become a convert to Universalism from believing in the annihilation of the wicked. I believe there have been more Universalists made by preaching eternal misery, than all other sentiments that ever were exhibited among men. How many I have been the means of making, I know not; for I believed and preached it thirty-seven years; and I pray God to forgive me for propagating that heretic error.

I now ask you to look at Sodom and Gomorrah, burning with eternal fire. Is Sodom burning now? No. The place where it stood is a lake of sulphur water. Are the people burning now? No. They are burned up. You see that when the fuel burns up, the "eternal fire" goes out. Rev. xiv. 11, 12, has its fulfillment before the general judgment, and therefore cannot prove eternal misery. Rev. xx. closes up the scene of the wicked, and leaves them forever under the power of the second death. Yes, says my brother: that is a death that never dies. If that is good logic, then the life of the righteous is a life that never lives!

I now present you with the following inspired witnesses to prove the unconscious state of the dead; examine them: Gen. vii. 20, to the end of the chapter; Ps. cxv. 17, xvii. 15, vi. 5, xxx. 3, cxlv. 3, 4, civ. 34, 35, xlvi. 12 to the end; lxxxix. 47, 48, xxii. 29; Job. xiv.; Eccl. iii. 16 to the end, ix. 5; Dan. i. 3 and last; Acts ii. 22-37; Isa. xxxviii. 18, lxx. 7 to the end; Rom. vi. 23; 1 Cor. xv. 16; Rev. xvi. 3. Here is positive proof from twenty-two passages, by nine

inspired men, that the dead are unconscious.

I now present thirteen inspired witnesses, that the wicked, after the second death, will cease to exist: Mal. iv. 1; Matt. xiii. 30; Luke iii. 17; Isa. xlvi. 14; Ps. xxxvii. 20; 2 Thess. i. 28; Gen. vii. 4; Job xiv. 6; Dan. xii. 2; Zeph. iii. 6; Acts iii. 23; Rev. xi. 18; 2 Pet. ii. 12.

I shall now answer the prominent points in your different numbers.

10th. You seem to be afraid of being led into infidelity by this doctrine.

Ans. If being converted from a sentiment that has nothing but inferential testimony to sustain it, into a sentiment which has *one hundred* positive evidences by inspired men to prove it, is infidelity, then I am an infidel.

11th. You can see nothing in the sentiment to make you live a more holy life.

Ans. I can, for I see glorious *truth* in it; and the more we have of the *truth*, the purer we live, for it purifies.

13th. You seem to think that if you should be in an error, the nap in the grave will be so short that it can be of but little consequence to come out of the error now.

Ans. This is treating the truth with indifference. We should always be glad to exchange error for the truth.

14th. You seem to think that death would be a shorter punishment than has generally been held out, and, therefore, would encourage the wicked to sin.

Ans. If God's penalty will not restrain the wicked, we must not add nor diminish, lest we incur the plagues written in the Book.

15th. You cannot see any more zeal for the salvation of men with those entertaining these views, than when they believed differently.

Ans. I can see nothing that will move me more to plead with sinners than the truth that they must lose their existence, if they do not repent. *Life and death* are the great inducements which God has placed before men to move them to repentance.

16th. You think a belief in the unconsciousness of the dead, and annihilation of the wicked, has caused some to make shipwreck of their faith.

Ans. What faith have they made shipwreck of? Is it the faith of the resurrection? No; for this doctrine makes the resurrection appear more glorious. Is it the faith that the earth will be the abode of the saints? No. Is it the faith that the coming of the Lord is at hand? O, no. What faith is it? Why, it is that faith that dead men live, and that the second death of the wicked is eternal life! I, dear brother, am the man that has made that "shipwreck"; and if any want to go on that wreck, they can, for I shall do no more.

17th. It leads to the doctrine of the return of the Jews.

Ans. Go with me, my brother, to the churches, and ask them what they believe with reference to the return of the Jews, and they will say, they will return; but when you ask them what they think of the sleep of the dead; they will cry out, Infidelity! Infidelity! So you see that the doctrine has no such tendency.

My brother thinks that if, on a careful examination of the sentiment, he should find it true, it would not stimulate him to promulgate it as many others do.

Ans. I suppose the doctrine now looks to my brother as Christ was to the Jews: "A root out of dry ground, without form or comeliness." But let his eyes of unbelief be opened to see its glory, and he would love and confess it. I suppose he, as well as myself, thinks much of Martin Luther, and Sir Isaac Newton, because God made them lights to shine out of papal darkness. Well, Luther once said, "I permit the Pope to make articles of faith for himself and his faithful,

such as that he is the emperor of the world, king of heaven, and God upon earth; and that the *soul is immortal*,—with all these monstrous opinions, to be found in the Roman dunghill."

Bishop Newton, in his works, London edition, 1787, in dissertation No. 60, says: "Nothing can be more contrary to his nature and attributes, than for a God, all-wise, all-powerful, all-good, all-perfect, to bestow existence on any beings whose destiny he foresees, and foreknows must terminate in wretchedness and misery, without recovery or remedy, without respite or end.—God is love, and he would rather not have given life, than render that life a torment and curse to all eternity. Imagine numberless creatures, produced out of nothing, delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness. God could never make any creature whose end he foreknew would be misery everlasting."

Now, my brother, I am done. I have thrown together a few ideas as a reason, with many scriptures, why I believe that sentiment which you value so lightly. Luther and Newton have expressed my views of Bible doctrine exactly. I never expect to see you, until I meet you in God's everlasting kingdom; but if God should direct my course to the region where you reside, you would be the first man I should visit.

Your brother, waiting for the kingdom,
JONATHAN WILSON.
Vermont, Chaut. Co., N. Y.

For the Harbinger and Advocate.

EXPOSITION OF REVELATION 20th.

BY E. R. PINNEY.

[Continued.]

In accordance with the preceding view, has been the faith of the church in all ages, from faithful Abraham down,—that the present dispensation under the curse was to continue six thousand years, to be succeeded by a joyous sabbath of rest for a thousand years.

RABBI SIMAI, speaking of the faith of the *early Jewish church*, says: "Among these is the *commonly received opinion* that the world was to last in its present state six thousand years; and that in the seventh millenary it was to be renewed, and all the promises of God made to the fathers, accomplished at that time."

Such was also the universal belief of the Jewish church down to Christ, as Rabbi Ketina assures us, and Elias the Tishbite (who lived about 200 years B. C.), and Manasse, and the most learned Aben Ezra, and Moses, and Beccal, &c., &c.

The same faith has always obtained under the gospel dispensation, from the days of the apostles to the present time.

BARNABAS was a companion of the Apostle Paul; and the Scriptures testify of him that "he was a good man and full of the Holy Ghost and of faith." His views, therefore, though not inspired, are entitled to a good degree of confidence, for his faith was doubtless Paul's faith. In speaking of the sabbath, he says: "Even in the beginning of creation, he (God) makes mention of the sabbath: 'And God made in six days the works of his hands, and he finished them on the *seventh day*, and sanctified it.' Consider, my children, what that signifies—'He finished them in six days.' The meaning is this; that in six thousand years the Lord will bring all things to an end. For with him one day is as a thousand years, as himself testifieth, saying: 'Behold this day shall be as a thousand years'; therefore, children, in six days (i. e. in six thousand years) shall all things be accomplished. And what is that he saith—'He rested on the *seventh day*'? He meaneth that when his Son shall come, and abolish the wicked one, and judge the ungodly,

and change the sun, moon and stars, then he shall gloriously rest on the *SEVENTH DAY*."—Sec. 14, 15, Epis. of Barnabas.

PAPIAS, bishop of Hierapolis, and a martyr, taught the same doctrine of the millenium, and that "Jesus Christ was to appear on earth, and there to reign with his saints in glory, for the space of a thousand years." Papias was one of St. John's auditors, as Irenaeus testifies,—and Papias says of himself, in his book called "*The explanation of the words of the Lord*," as Jerome gives us an account of it (De Script. Eccl.), "that he did not follow various opinions, but had the apostles for his authors; and that he considered what Andrew, what Peter said, what Philip, what Thomas, and other disciples of the Lord—as also what Aristion and John the Senior, disciples of the Lord, what they spoke; and that he did not profit so much by reading books as by the *living voice* of these persons." This is going to the fountain head on this point, back to the inspired author of our text.

THOMAS BURNET, in his "*Theory of the Earth*," printed in London, A. D. 1697, states "that it was the *received opinion of the primitive churches, from the days of the apostles* to the council of Nice, that this earth would continue six thousand years, when the resurrection of the just, and conflagration of the earth, would usher in the millenium and reign of Christ on earth."

GIBBON, in his "*Decline and Fall of the Roman Empire*," giving the faith of the primitive Christians, says: "The *ancient and popular doctrine of the millenium* was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in the present state, according to a tradition which was attributed to the *PROPHET ELIJAH*, was fixed at six thousand years. By the same analogy it was inferred that this long period of labor and contention would be succeeded [by a joyous sabbath of a thousand years,] and that Christ, with the triumphant band of saints and those who had escaped death, or been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

The same faith has prevailed from the reformation to the present. Luther, Melancthon, Knox, Calvin, Faber, Fletcher, Wesley, Richard Clark, Cotton Mather, Pym, Brooks, Birks, Bush, Brownlee, Shimeal, &c.

Much more evidence might be adduced on this point, but this must suffice. And to sum up, we perceive that the entire faith of the Jewish church, from Abraham to Christ,—the teachings of prophets and apostles, as well as the faith of the gospel church for 1800 years, agree with our exposition of this verse: that the saints will live and reign with Christ a thousand years, as a sabbath of rest in the new Jerusalem, previous to going forth to possess, cultivate, and inhabit the new earth. And although we would not urge the faith of the church in the light of direct testimony, on this point; yet we would insist that this testimony be not set aside without a reason. Here is an array of wisdom and piety, with an universality of belief during the earliest and purest ages of the church, both Jewish and Christian, that entitles it to—nay, demands for it, respect; which demand neither can nor will be treated with indifference by the lovers of truth. And I would call your attention to the fact elicited from this testimony, viz.: that all the fathers, Jewish and Christian, make as the basis of their faith the same as Paul, Heb. iv. 4, to wit, that "God did rest the seventh day from all his works"; from which they inferred that this long period of labor and contention would end in a joyous sabbath of rest to all the saints on the seventh day of the Lord, or seventh millenary. And inasmuch as Paul declared (Heb. iv. 8) it was not

fulfilled by the typical Joshua, when he led them into the typical Canaan, it must be fulfilled by Jesus Christ (the true Joshua), in the heavenly Canaan, and the new Jerusalem.

Verse 5th: "But the rest of the dead." Who are "the rest of the dead"? Inasmuch as all the saints are raised—*EVERY ONE* whose names were found written in the book of life (see Dan. xii. 1)—it follows necessarily that the rest of the dead are the wicked. Well, what of the wicked dead? Mark, [if] "THEY LIVED NOT AGAIN UNTIL THE THOUSAND YEARS WERE FINISHED." This is the *FIRST RESURRECTION*. If there is a first there must be a second. What! says an objector, two resurrections? So God says—a first and a second, with a thousand years intervening. For me to doubt it, would make God a liar. No criticism, no wresting of the Scriptures, can alter it. There it stands, in bold relief, penned by the eternal Spirit! "But the rest of the dead lived not again until the thousand years were finished." How beautifully this order of events harmonizes with Paul, Daniel, Isaiah, &c.

Paul says, 1 Cor. xv. 22, speaking of the resurrection, "But every man in his *own ORDER*: Christ the first fruits; afterward they that are Christ's," (mark—not the wicked next in order—no, but *they that are Christ's*). When? "AT HIS COMING." Now if at Christ's coming there is to be a general resurrection of all, both righteous and wicked; how utterly absurd it was for Paul, in giving the order of the resurrection, to name only the righteous as being raised at his coming. But with this view Paul and John are in harmony. But hear Daniel (xii. 1, 2), "And at that time shall Michael [Jesus Christ] stand up [i. e. reign, see xi. 2-4], the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time [i. e. when Jesus stands up to reign, &c.] thy [Daniel's] people shall be delivered, *EVERY ONE* that shall be found written in the book." Whose names are written in the book? All the saints; and they are delivered, *EVERY ONE* at the coming of Christ. What that deliverance is, the next verse will show. I will give Prof. Whiting's translation, which is more literal, and removes all absurdity from the text. Verse 2d*: "And many from [“many from” cannot mean all, but necessarily supposes some to be left] the sleepers of the dust of the ground shall awake, these [that awake when Christ stands up] to everlasting life, those [that do not then awake, but sleep on to the end of the thousand years,] to reproaches and everlasting abhorrence." What a perfect harmony in the order and nature of the events is here presented by Daniel, Paul, and John. All agreeing that the saints are all raised at the coming of Christ, while the wicked are reserved for a future period, which John assures us is a thousand years after.

(To be Continued.)

* Prof. Whiting, on this passage (Dan. xii. 2), says: "There is an obscurity in this passage, produced by an improper rendering of the Hebrew words, 'AILLEH—WEAILLEH.' They are translated in this instance, 'some, and some.' Now the phrase, composed of the pronoun *AILLEH*, with the conjunction *WAT* (and), joined to *WEAILLEH*, is the proper expression for 'these and those.' The idea of 'some, or part of a thing, is usually expressed in Hebrew by the preposition *MIN* (or the consonant *MEM*—alone), 'from.' Thus, to express, according to the idiom of that language, such an English phrase as, 'He took some silver,' it would be, 'He took *WAT* silver.' This pronoun is plural. In a simpler form, *AIL*, it is found in the Pentateuch, and 1 Chron. xx. 8. The words should be translated thus: 'And many from the sleepers of the dust of the ground shall awake, these to everlasting life, and those to reproaches and everlasting abhorrence.'

The reproof of a good resembles fuller's earth—it not only removes the spot from our character, but it rubs off when it is dry.—Watts Wilkinson.

Some think that a tender conscience is a weak one, but it is a sign of their weakness, who think so.—Beddoe.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N.Y., Saturday, March

Speaking the truth in love.—PAUL.

TURNED UNTO FABLES.—No. IV.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall have to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

There are but few if any errors fraught with more evil consequences than the very common and popular one, which teaches that it is of little consequence what a man believes, provided he is a Christian. This loose principle has made the most imperative commands of God, unimportant; the Bible, a book of non-essentials; investigation, or searching the Scriptures to obtain a full and correct understanding of the doctrines they teach, not only useless but pernicious in its tendency; and, finally, has rocked the slumbers of the church, while error has come into her very midst, like an overflowing flood, until she has been insensibly carried where we now behold her, far away from every prominent truth of the Bible, and blinded by the doctrines of men; just where our text predicts she would be in the last days.

"Our duty as a faithful watchman, and careful observer of the signs of the times, is, not only to see and acknowledge, that this is the character of the church, but to proclaim it to the world. Such a proclamation, however, should not be made, without being sustained by the very best of evidence for its correctness. We, in common with advent believers, have repeatedly made this declaration, viz: that the church has departed from the truth, and has turned unto fables; but, our reasons, in detail, for church of God, have not, to our knowledge, been given. Duty imperatively calls upon us either to sustain the charge or withdraw it, acknowledge our mistake, and conclude that these are not the last days, and, consequently, that the coming of the Lord is not near. The latter we could not do; and therefore have entered upon the work of the former. And we will proceed to notice,

3. *The love of God.* The Methodist Discipline, the Presbyterian Confession, and the orthodox sects generally, teach, that God is not only "without body, or parts," but is without "passions." This is one part of their faith; but another part teaches that God is the most passionate being in the universe! that he was so full of vindictive justice at the transgression of man, that nothing but his eternal death, or its equivalent being inflicted on the beloved Son of God, would appease his anger. Hence, God is not unfrequently represented as standing with his sword of punitive justice drawn, ready to cut off forever, fallen, helpless, and defenseless man; while Christ is represented as being so benevolent, lovely, and full of mercy, that he throws himself between a frowning, incensed God and trembling, dying mortals; and receives in their stead the dreadful blow; Christ dies, God is appeased, is reconciled, and man lives.

We cannot express in too decided terms our disapprobation to such a doctrine as this. It borders very near on the most daring blasphemy, because it represents God as possessing an entirely different character from what is revealed in his word, a God of love. It doubtless has caused thousands to fall into infidelity. They have said, If this is the character of the God of the Bible, we will have nothing to do with him! Poor souls; they thought they hated the God of the Bible; but, in fact, they hated

a fictitious God, who *exist*, that they have actually been afraid to approach him. We well remember our feelings on this subject. We verily thought that God was a stern, frowning, unkind, angry and revengeful being, and that Christ possessed an entirely opposite character. Hence, we were afraid to pray to God, and did not love to think about him. Could we have understood his real character, we might have loved and obeyed him long before we did. Our case is but a specimen of thousands more. But how different do we view the matter now. We now look upon God as the most lovely, benevolent and merciful being in the universe.

"God is love." 1 John iv. 8.

Love is a prominent element in his nature, and is the crowning principle that moves to the performance of all his acts. Hence, relative to providing salvation for perishing mortals, the Savior says,

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

Then, boundless love, and not vindictive justice, was the procuring cause of man's great salvation. Or, as Paul has said,

"But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins; and hath quickened us together with Christ, (by grace are ye saved); and hath raised us up, and made us sit together in heavenly places in Christ." Eph. ii. 4-6.

God has not been poor, but "rich in mercy" towards his erring creatures; neither has his love been small, but "great" in making provision for their eternal redemption. And when his most gracious designs shall be consummated, in the second coming of his Son; the resurrection and change of his saints; renovation of the earth; and filling it with his glory, by the establishment of his righteous kingdom under the whole heaven,—then, in this state of things, as Paul further remarks, will be made manifest,

"The exceeding riches of his grace, in his kindness toward us through Christ Jesus." Eph. ii. 7.

Almost any amount of such testimony as this might be adduced, in justification of the glorious fact that "God is love;" and in condemnation of the dogma that he is actuated toward his creatures by an opposite principle. His goodness should lead us to repentance; and we should love him because "he first loved us." And

"For this love, let rocks and hills
Their lasting silence break;
And all harmonious joyful tongues,
Jehovah's praises speak."

DIVISIONS AMONG CHRISTIANS.

[Continued.]

Having proved, in our previous article on this subject, that it is contrary to the will of God, for his people to be divided in their faith; we will now inquire,—

Why do they divide?

Not because God has made them to differ; for he tells us to mark those who cause divisions contrary to his doctrine.

Not because of a difference in intellect; for a disagreement in faith is not a necessary consequence of different degrees of capacity of the human mind.

Not for want of integrity among the great mass of the church; for they are true to their divisions, and would die a martyr's death before they would abjure their creeds.

Not for the want of deep piety; for not unfrequently the most devoted and pious are widely separated in their faith.

Not because nothing has been done by the church to effect it; for countless prayers have been offered, thousands of sermons preached, volumes written, councils called, creeds formed, persecutions raised, and heretics killed, to produce union of faith.

Not because the Bible has not been perseveringly studied; for very many who have made it the constant study of their lives, have been widely divided in opinion about it.

Why, then, do divisions exist? If the Bible does not answer, then it can not be answered, nor can we answer it. We believe the Bible gives the answer, and to it we will listen. It assigns at least two causes.

1. *A willing or wilful rejection or neglect of the truth.* Some truth is brought to light, and presented to the church; the accompanying evidences are clear and convincing; some believe; while others, for selfish, worldly, or sectarian ends, reject the new light, will not believe; and a division among brethren is the consequence. A few scriptural examples will illustrate this case.

"John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe." Matt. xxi. 32.

Here we see, that the learned and reputedly pious "chief priests and the elders" (v. 23) were unbelievers, and the cause of a division in faith among the people: while the "publicans and the harlots" received the truth. But why did not these priests and elders believe? Not because they were incapable; for others, who were less capable, did believe. The answer is in the text, "When ye had seen it, ye repented not." They saw the truth, but would not receive it.

"And ye have not his word abiding in you: for whom he hath sent, him ye believe not." John v. 38.

They were under the strong influence of the traditions and doctrines of men; therefore, when the word of God was preached to them, they would not believe it. Some, however, did receive the truth; hence, a division was made, by a *wilful* rejection of the word of life. Verse 43 confirms this conclusion. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Rather than lose their worldly honor, they would not believe.

The third and fourth chapters of the Acts of the Apostles furnish a very striking case, to the point. A miracle had been wrought by the Apostles, in healing the lame man who sat at the beautiful gate. The wonderful act convinced many of the truth of Christianity: it was the means of adding about "five thousand" unto the Lord. His enemies were alarmed at this unexpected triumph of the cause of Christ, and went to work to stop its further progress. And in doing which, "Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, gathered together at Jerusalem;" for the purpose of calling the Apostles to an account for this matter. The result of the trial, on the part of these high dignitaries, was, that they were constrained to acknowledge, "that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it." Then why did they not believe? Because they would not: they knowingly and wilfully rejected the truth. Hence a most formidable division was made; the wilful rejecters of the Gospel on the one side, and the humble disciples of Christ on the other.

Many of the unhappy divisions in the church, on

matters of faith, since the days of the apostles, have been produced by this same unholy cause, viz: a wilful or willing rejection of the truth. The new and reformatory truths which from time to time, under the direction of God, have been brought to light by the humble, yet faithful Bible students, have been rejected by the leading influences of the church.—Individual and denominational honor and interest have been at stake, and must be sacrificed, in order to receive the new truth. The former they would not do, and, as a matter of course, truth has been rejected, and division created; with the rejectors of the truth on the one hand, and the humble and despised lovers of it on the other.

This truth has been most literally verified in the divisions that have been produced by the introduction of the Advent doctrine into the churches of these last days. Such were the evidences which attended that doctrine, that, at first, the great mass, both ministers and people, were constrained to acknowledge their conviction that it was true. But they soon not only rejected the whole Advent theory, but commenced a determined opposition to those who advocated it. A formidable division has been the result; an opposing church on the one side, and those who are looking for the immediate return of the Lord on the other. The reason why this division has taken place is obvious; it is because the church has wilfully or willingly rejected the truth, and cast off those who have received it.

From this view of the subject, we ask, Is a division in faith justifiable? It cannot be: for it is by *faith* that we are justified. (Rom. v. 1.) We may as justly plead justification for a willing or wilful *disobedience* of God's word, as for *disbelieving* it. Those who have caused divisions, on this principle, are guilty of both. And never was the church more worthy of the charge than now. And those who know these things to be true, may fall into the same condemnation, if they neglect to warn the church of their danger, show them the heinous nature of their unbelief, and faithfully exhort them to repentance, that they may believe, and be saved.

[To be Continued.]

TEMPORAL POWER OF THE POPE.

On hearing of the late revolution in Italy, we were forward in expressing our decided opinion that the temporal power of the Pope was forever gone. Some thought we were premature, and hazarded our reputation, in speaking so soon and decidedly on the matter, as we did. But the sure light of the prophetic word shone so clearly on the transpiring events of Italy, that we not only felt it duty to speak when we did, but the strongest assurance that we were not mistaken in the matter. We now offer some further evidence in justification of the view we then took of this affair. And

1. *The recent acts of the Assembly of the "glorious Roman Republic."* By the late intelligence from Rome we learn that the Pope has been formally deposed, and a Republic established.

This event took place at one o'clock in the morning of the 9th of February, the Assembly having sat from mid-day.

This sitting commenced on the 8th at noon. M. Galletti occupied the Chair, and all the Ministers were present. The number of Representatives present was 144.

M. Savini moved the following decree:

Art. 1. The Papedom has fallen, in fact as well as in law, from the temporal Government of the Roman States.

Art. 2. The Roman Pontiff will enjoy all the guarantees necessary to the independence of the exercise of his spiritual power.

Art. 3. The form of Government of the Roman

State will be pure democracy, and will take the glorious name of the Roman Republic.

Art. 4. The Roman Republic will have, with the rest of Italy, the relations which a common nationality requires.

The Alba says that the City of Rome was in a state of apparent joy and enthusiasm at the result. At two o'clock in the afternoon of the 9th, the flag of the Republic was hoisted on the tower of the Capitol, amid the cheering of thousands of spectators, and the young Republic was saluted at its birth by the firing of 101 guns from the Castle of St. Angelo.

There was a grand demonstration on the 10th, in honor of the Republic, and the decree relating to it was read from the Capitol. The people loudly applauded the article providing for the independence of the Pope's spiritual power. On the 11th a grand *Te Deum* was chanted at St. Peter's, on the occasion of the proclamation of the Republic.

This is evidence the most conclusive that the temporal power of the Pope is taken from him.

2. *The fulfillment of Dan. vii. 25, 26, we think, strongly justifies this view of the matter.*

The *saints* were to be given into the hands of the little horn, or Papal kingdom, "until a time and times and the dividing of time," or 1260 years. The decree of Justinian, Emperor of Constantinople, which took effect at A. D. 538, placed the saints in the hands of the Pope; for it made him universal head of all the churches, and an effective corrector of heretics. Just 1260 years from this date, viz: A. D. 1798, the power of the Pope over the saints, to put them to death, was forever taken away by the French, under Berthier, Napoleon's general.—Observe, that nothing is said in this prophecy about the *dominion* or the *temporal power* of the Pope being taken away at the end of 1260 years; but the *saints* were then to be freed from his murderous power, or his power to put them to death, was then to be taken away. This was done.

Another point in the prophecy is, "And they [the ten kings Rev. xvii. 16] shall take away his dominion, to consume and destroy it, [not him, as has been supposed] unto the end." The ten kings have long been taking away and consuming the once extensive dominion of the Pope, until the last foot of it has been "DESTROYED," as the above decree of the "new Roman Republic," and other events, show. It is *destroyed* unto the "END," never more to be restored to the Pope. Amen.

The next event in the order of this prophecy is, the coming of the kingdom of God, and dominion, and the greatness of the kingdom under the whole heaven.

If such evidences as these will not convince us that the coming of the Lord is near, then nothing but the actual appearing of the sign of the Son of man in heaven will do it. In view of these evidences, and of the glorious events which they proclaim near, we should be strong in the faith, giving glory to God.

Bro. J. Wilson has made his arrangements to start on his proposed tour among the churches the first of April. His arrangements are all made at what places to labor for six months. His first appointments will be found on our last page, and others will be duly given. Bro. W. says, in reference to this journey:

"I go this tour, feeling, in some degree, the same injunction that God laid on Jeremiah: 'Thus saith the Lord, Stand in the court of the Lord's house, and speak unto all the cities of Judah which come to worship in the Lord's house, all the words that I command thee to speak unto them: diminish not a word.'—Jer. xxvi. 2.

A FALSE ZEAL.

Some people are always in great haste to make others see and believe a new doctrine. They should not be in a hurry, but should give the people time to digest the matter, and compare it with the word of God before swallowing it. Men may be *driven*, in the excitement of the moment, to the acknowledgment of a doctrine; but they never are made truly to *believe* under such circumstances. They must have *light* before they can believe; and light cannot be *forced*, *hurried*, *scared*, *threatened*, or *driven* into a *blind-folded* mind. *Truth* must gently and patiently remove the bandage from the mind's eye, before it can be opened to admit the light. A false zeal not unfrequently puts out the eye, and then beats the man's brains out because he cannot see.

A *sluggish* or *lazy* *zeal* is no better than a fiery or over-heated one; for it makes it of little consequence to *know* and *do* the will of God, and causes its possessor to slumber in his blindness and sins, when the awful thunders of the judgment are heard in the distance, and the bright dawn of the approaching day of eternal redemption and glory, is lighting up the heavens. Beware of these two extremes, which are equally fatal in their consequences. One man may perish by over-excitement, in endeavoring to escape from a burning building; while another may be consumed in the flames in consequence of his want of energy to save himself. So in matters of religion; some, in their fiery zeal, run head-long to destruction—while others, by their coldness, perish in their sins. And the devil cares but little which of these ways people go to destruction, provided they only go there. Be cautious how you follow him in either of these paths, for they both lead down to death. But let your *zeal* be according to *KNOWLEDGE*, the word of the Lord, and you will be led in the way to eternal life.

THE ENLARGED SHEET.—A number have spoken favorably of our propositions to enlarge our sheet, and some have promised to aid in the enterprise should we engage in it. We desire to hear from others. Shall the sheet be enlarged? and will you aid in meeting the expense of doing it? Please speak freely and soon on the matter, that we may be enabled, in due season, to decide what to do in the case.

Bro. E. R. Pinney, we are happy to say, after a painful confinement of near four months, for the first time was enabled to meet with the brethren last Sabbath, and give a word of counsel, exhortation, and comfort, at the close of the discourse of the speaker. The prospect now is that he will be able to return to his family in a few weeks; and enter the gospel field soon after. May our hopes not be disappointed.

"Critical Investigator," (?) doubtless, well knows that our rule is to publish no original communications of consequence, without having the name of the writer.

We are requested to inform Bro. E. Miller, Jr., that his chart is at the Express office, La Porte, Indiana.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the

mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 62 Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

DELINQUENTS.

1. Those who will pay in full for all they owe us, before the 1st of April, shall be charged only Seventy-five Cents per volume.

2. Those who are unable to pay all they owe, may pay what they can, and if they will tell us that they are able to pay no more, we will credit them in full for past accounts, and continue their paper, provided they will pay in advance for the present volume.

3. Those who can pay nothing, and will inform us of the fact, we will balance their accounts, and if they desire it, will enter their names on our free list.

All who do not comply with some one of these fair propositions, who are owing two, or more, dollars, by the 1st of April, will be erased from our books; and, until we learn to the contrary, will be considered by us as—very negligent persons; and in imminent danger of coming short of the kingdom, for the want of that principle which makes us "diligent in business."

We fondly hope there will be a prompt and general response to these propositions.

Correspondence.

THE WICKED TO BE PRUNED.

BRO. MARSH:—As Bro. Cook has again, in the "Harbinger and Advocate," referred to the word *kolaszo*—punishment, in Matt. xxv. 46, as well as the controversy respecting it, I thought it would not be out of place to offer a thought or two for the consideration of your readers, bearing on the signification of the word. If I recollect aright, the primary signification of the word rendered *punishment*, was the *act* of cutting off, or lopping off; also a prominent signification of its verbal root, *kolasin*, was, to prune, to curtail, or take from; and much stress was laid upon the verb, to prune, by the Herald; and that those on the left hand were pruned, as a tree is pruned; and, consequently, their punishment was *not* to be cut off, or destroyed: for a tree is not destroyed when it is pruned.

To prune is to cut off branches, and the *act* of pruning is the *act* of cutting off shoots or branches. As the same word was translated torment in the only other place it is used, it was inferred that the literal rendering of the phrase "everlasting punishment," would be "eternal torment." We respectfully submit, whether the idea of to prune, as a tree is pruned, is not virtually an absolute contradiction to the idea of *eternal torment*.

Eternal torment! What an idea! Who can grasp it? Horror of horrors! Endless, aye, more than endless torment. A perfection of torment. Eternal, embraces the idea of perfection. The perfection of woe and worthlessness. Who can bring such an idea "feelingly near"? Now what is the idea of pruning as a tree is pruned, or a vine? See Lev. xxv. 3, 4. What is the design of the husbandman in pruning his vines and fruit trees? Is it to make them worse? more unsightly? more barren? more worthless? more incapable of doing or getting good? Most assuredly not. His object is, 1st. To remove all useless, unsightly, unprofitable branches. 2d. To make the tree more beautiful. 3d. To make it more healthful. 4th. To make it more profitable, by bearing more and better fruit. Now, what analogy is there between this pruning and eternal torment? The work, the design, and actual results, are as opposite as life and death, good and evil, light and darkness.

But there is another thought; it is this: The branch is pruned as well as the tree, but in a different sense. The tree is pruned of the branch, and the branch is pruned off the tree. The act of pruning relates to both tree and branch. The branch is taken from. It is curtailed; also, of that which is essential to its existence as a branch, namely, the sap of the tree—its "root and fatness." This is taken from the branch by the act of excision by which the branch is taken from the tree and left to perish.

The farmer understands this matter. Look at his orchard. He has been through it with his pruning knife. The work of pruning has respect to both trees and branches. The former appear in greater beauty, and proportion, and adaptedness to their purpose; while the latter are strewed all over the ground. Now what is his next work? He builds a fire in some open place, and then gathers the unprofitable branches together at the fire, and throws them on it, and they are burned.

This use of the word *prune*, is not peculiar. Other words are used in the same manner among farmers, as well as other people. The field is harvested as well as the wheat. When I have sowed a certain field with wheat, I say, That field is sowed; and, at the same time, I sowed wheat in the field. Here the work of sowing, or harvesting, relates to both wheat and field; while the application, and the results, and relation of the work, are widely different. This will suffice to illustrate the use of the verb *to prune*.

How conclusively, then, this idea of *pruning* the wicked confirms their everlasting destruction. He will sever the wicked from among the just, proud, and all that do wickedly, shall be as pruned branches, and shall be destroyed forever.

J. I. CALKINS.

Adrian, Mich., Feb. 26, 1849.

SHORT EPISTLE TO THE SAINTS.

"To all that are in the church of Christ, beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ."

First. I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit, in the gospel of his Son, that without ceasing I make mention of you always in my prayers."—Rom. i. 7-10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and ye be perfectly joined together in the same mind and in the same judgment." "For it hath been declared" by some that there are contentions and divisions among you. (1 Cor. i. 10, 11.) "My

brethren, these things ought not so to be." (Jas. iii. 10). Our blessed Lord prayed that, "They (the saints) all may be ONE, as thou, Father, art in me, and I in thee, that they also may be ONE in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be ONE, even as we are. I in them, and thou in me, that they may be made perfect in ONE; and that the world may know thou hast sent me, and has loved them as thou hast loved me."—John xvii. 21-23.

"We know we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God; because he laid down his life for us: and we ought to lay down our lives for the brethren."—1 John iii. 14-17. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God."—1 John iv. 7. "By this we know that we love the children of God, when we love God and keep his commandments."—1 John v. 2. "My brethren, let us not love in word, neither in tongue, but in DEED and in TRUTH."—1 John iii. 18. Fellowship all as brethren, that you have good evidence God owns as children, and all will be well.

"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on CHARITY, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. iii. 12.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in you by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundant above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end—Amen." (Eph. iii. 14.) "Grace be with you all." (Tit. iii. 15.) WALTER PRATT.

FROM SISTER L. K. EVERETT.

DEAR BRO. MARSH:—I am still in the land of the living, although you have not heard from me for a long time. My health has been poor, I have had many things to occupy my mind and some things to trouble me. Amongst these last named, has been the war carried on by our editors and correspondents. I care not how much, friendly discussion we have, on points wherein we differ, provided the only object is to give and receive Scriptural instruction; but when this is lost sight of, and a feeling manifested which seems like revenge, in an attempt to injure the character of a brother before the public, I feel as if I wanted to hide my head. Some are for Paul, some for Apollos, and some for Cephas. Is Christ

divided? or are we carnal and walk as men?—But I hope the war hatchet will soon be buried and buried deep, never more to be seen in our ranks. Nothing, I apprehend, we need so much as the spirit of forgiveness. Our blessed Savior has plainly told us—"So likewise shall your heavenly Father do unto you, if ye do not, from the heart, forgive every one his brother his trespasses." Well, our heavenly Father is able to bring order out of this confusion, and good out of these seeming evils; and I believe he will in due time. They are amongst the "all things that shall work together for the good of them who love God." We must not only be "purified, and made white, but tried." We are doubtless drawing near the close of our trials in this wicked world—but I expect our conflicts will increase, perhaps ten-fold. I pray, if the will of God be so, they may not be in a way to drive the saints apart. Surely we have all learnt, by this time, to "cease from man;" if not, we may have more of the same sort of trial.

The coming of the Lord never looked more desirable to me than of late. The glories of that kingdom which is soon to be set up, under the whole heavens, never appeared more transporting to my mind. But I acknowledge I see no glory in death—no paradise for the departed saints until, with his glorified body, he enters the paradise of God, the New Jerusalem. Neither am I able to see, by the light of God's word, immortality for any child of Adam, except by faith in Jesus. "He came to bring life and immortality to light." "Whosoever believeth on Him shall not perish, but have everlasting life." If the wicked are to have immortality, I believe it is not revealed in the word of God. But more than this: I cannot see why the Holy Spirit should choose words directly the reverse to express their doom. If death, destruction, perish, consume, &c., do not express the reverse of endless existence, than I have yet to learn the use of the most plain and familiar words in our language. But that the wicked must suffer the second death, never appeared more certain to my mind. The awful import of those fearful words, "the second death," can never be realized till experienced. It looks to me just like the work of God. It is the best he can do for the poor sinner. He offers him life, but he refuses it. He condescends to entreat him: "Turn ye, turn ye, for why will ye die?" He has his choice, and meets his awful doom, but all heaven is clear. Amen, Alleluia!

LUCINDA K. EVERETT.

North Leverett, Mass., Feb. 22d, 1849.

FROM BRO. R. V. LYON.

DEAR BRO. MARSH:—The cause in the region where I have been laboring for nine months past, is on the advance. During this period of time, I have seen about fifty souls hopefully converted to the truth, that Jesus is soon to come, in all his glory, and majesty, to bring about the promised restitution. Also, I have had the privilege of baptizing seventeen willing souls upon their profession of faith in Christ and his soon coming to reward the righteous with eternal life, and punish the wicked with everlasting destruction.

Last July I, in connection with Bro. Sherwin and Thompson, held a camp-meeting in the town of Shrewsbury, Vt., which was one of the best meetings of the kind that I ever attended. Prejudice was removed from the minds of many, and about a dozen came out square on the truth.

About the last of August, having procured a tent that would seat about 1000 persons, I commenced, in connection with Bro. A. Sherwin, to hold tent meetings, and continued them until we held seven, and in them all Jesus was present by his Spirit, to assist in the presentation of truth and set home the same upon the hearts and con-

sciences of those who were within the reach of mercy. In some places where the cause seemed to be sinking, the good Lord was pleased to bless that truth which some call stale, in placing it upon an immovable foundation, the rock of ages.—Suffice it to say, that the judgment will tell of the good which was done at these meetings.

During the month of December I visited a certain town in Massachusetts, where I gave twenty-six sermons. When I entered it, there was only one decided Adventist; but previous to my leaving, there were some fifteen who came out strong in the faith, and set up meetings. Glory be to God that mercy is free! that Jesus is waiting to be gracious—that there is virtue in his blood to cleanse from all sin—power in his dying love to bring the rebel home to God!

Dear brother, the sealing time is not over.—The work of those special, peculiar messengers, symbolized by the angel (Rev. xiv. 6, 7), which God purposed from eternity to raise up in the last time, to give the world the solemn note of warning: "Fear God and give glory to him, for the hour of his judgment is come," is not yet done. And in giving this message, he designed to bring out a people whose Christian character should be tested by this truth. O the vast responsibility which rests upon them who claim to be these special messengers! the solemn account which they must give, if they prove recreant to their trust! the awful doom which awaits those who reject this note of warning! O think of those curling flames into which they must be cast, where not even one drop of water will ever be granted to them, to cool their parched tongues—but in those flames they will be compelled to remain until they are consumed! Oh, in view of the gathering storm which awaits those who do not embrace this last message of mercy, which God has in reserve for fellow man, I call upon you all, in the name of the great Head of the Church, who profess to have been commissioned by him to give this note of warning, to buckle on your armor anew, and in his name, go forth and prove to all, that you have been commissioned by the King of kings, and to him you must make your returns in the day of reckoning.

Yours in hope of immortality at the coming of Jesus,

R. V. LYON.

Woodstock, Vt., March 6th, 1849.

FROM BRO. L. BOUTELL.

DEAR BRO. MARSH:—The Lord is still with those who are loving, looking and waiting for the Lord; and their faith is growing exceedingly.—There are loud calls for the word of life at this present time; and how important it is that it should be given while the last wave of mercy lingers. O, up, "ye who the truth can tell!"—Trust in the Lord, and verily thou shalt be fed. The claims of God are upon us. This gospel of life is committed to us. The lamp of life which has hitherto lit up our pathway, still burns. O ye who would escape the thunderings and lightnings of God's wrath, come speedily to the light, that your deeds may be reproved—that you may be saved in the day of the Lord Jesus.

Within three weeks I have held meetings with the believers in Brimfield, Ware, Wales, and Abington, Ct.: also in Plainfield and Hawley, where we had meetings five days in succession, to the comfort and quickening of the faithful.—Blessed be the Lord! there seems to be a strong determination among the churches to endure to the end. By faith they can stand fast in the liberty of the gospel. May the blessing of God rest on the little flocks to help them to resist the evil, and obtain the crown of life at Christ's coming; the end will soon come.

Thine in hope,

L. BOUTELL.

Groton, Mass., March 10th, 1849.

FROM BRO. A. BROWN.

DEAR BRO. MARSH:—I am still trudging along and feel every day a stronger and still stronger attachment to the glorious, unspeakably glorious hope of the speedy advent of our Lord. That is the burden of my song, and, consequently, I feel a most intense interest in the present movement among the nations. The prophecies relating to Babylon are so closely connected with the advent, that I have been led to bestow a good deal of thought upon them. It seems that St. John considered that subject of great importance, for he is much more full and explicit in it than on any other subject in his revelation.

Having been advised by many of the intelligent and pious of the brethren to publish my thoughts on this subject, I have at length reluctantly consented to put out a little work, containing about 36 pages. Bro. Israel Newton, of Fitchburg, Mass., can supply any who wish to obtain it. I endeavor to maintain that the "woman" which St. John saw, "is that great City;" and, also, "that great City wherein are made rich all that have ships in the sea;" and that after her last plague—her burning—"every shipmaster and all the company in ships, and sailors, and as many as trade by sea," will stand afar off, and most bitterly lament, WHEN they see the "smoke of her BURNING."

A. BROWN.

FROM BRO. H. HAIGHT.

BRO. MARSH:—Since my last letter to you we have been greatly blessed of the Lord in this place (Crandall's Corners). A protracted meeting commenced on the 28th of February. Bro. Henley gave a number of able discourses, and much good was done. Seven were baptised, and believers were strengthened. A few months ago I was here alone on the faith of the Lord's soon coming; but now, bless God's holy name, we have the number of about twenty that meet often together, and are rooted and grounded in faith, and seeking for the blessed hope, and expect soon to be with Christ in his kingdom.

Bro. H. is now on Union street, East Guileburg, giving a series of lectures. I was with him about ten days, and the people flocked out by hundreds to hear, and it seemed as though the whole congregation was convinced relative to what is coming on the earth. One Methodist preacher arose before I left, and confessed he came there with his mind filled with prejudice, but he acknowledged that every objection was taken out of his way. The prospect was that much good would be done there. The interest to hear on this subject in these parts is increasing. The fulfilment of God's word on the Pope, seems to cause great alarm among the people, and there is an awful fearful looking for the things that are coming on the earth. What a blessing it is that the word of the Lord settles the question, and that his people are not in darkness. May God bless you and keep your eye single to his glory, that your whole body may be full of light, and that you may have the reward of the faithful servant, who gives the children meat in due season, is the sincere prayer of your unworthy brother,

HARRISON HAIGHT.

Reach, C. W., Feb. 22d, 1849.

FROM BRO. G. W. BURNHAM.

DEAR BRO. MARSH:—The cause is rising in this place. We have a new class of persons attending our meeting, and some of them appear deeply interested in the things spoken. One young man, member of the Methodist church, has lately received the light on the subject of our coming Lord, and says, "I am going along with you." He will be baptised next Sabbath. Oth-

THE ADVENT HARBINGER.

ers are deeply convinced of the truth. O let us praise the God of heaven for the few instances of this kind, which, in these closing moments, we are permitted to record.

Yours in hope of eternal life,

GEO. W. BURNHAM.

Batavia, N. Y., March 20th, 1849.

FROM BRO. R. BAKER.

DEAR BRO. MARSH:—I am watching with interest the events that are taking place in the world, and I am more and more confirmed in my faith, that soon we shall see the King in his beauty.—O, how important it is that we have our lamps trimmed and burning, that we may walk in the light as Christ is in the light. Christ says, "I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit." My prayer is, Lord help me so to live that I may know that this vital union exists in me—that I may bring forth much fruit to the glory of God. I feel a very strong desire to see my brethren, in every place where I have preached, and, like the apostle, know how they do. The Lord help you, dear brethren, to endure hardship as good soldiers. Hold on a little longer. Jesus will soon come and take his dear children to himself. I regret that I have done so little for and in the cause of God. I will try to do my duty.

RUFUS BAKER.

Brimfield, Mass., March 4, 1849.

FROM SISTER T. HILL.

BRO. MARSH:—I need not tell you the pleasure I experience in addressing you again in behalf of the good cause. The people in this vicinity are again beginning to be awakened to a sense of their situation; and deeply do we all feel the want of one qualified to illustrate the sacred truths. Your valuable paper is the only assistance we have at present; but we are all strong in the true faith, and long for the speedy coming of Him "who died for all." We had a glorious meeting at Middletown on the 13th, 14th and 15th of last month, and many there heard the glad tidings which should rejoice all mankind.

Yours truly, waiting for the Lord,
THERSY HILL.

Saratoga Springs, N. Y., March 3, '49.

Appointments, &c.

Bro. JONATHAN WILSON, on his Eastern tour, will preach as follows:

Laona,	April 1, Sabbath.
Buffalo,	April 3, evening.
Lockport,	April 8, Sabbath.
Rochester,	April 10, evening.

Bro. G. W. BURNHAM appoints to preach at the following places:

Le Roy,	1st Sabbath in April.
Victor,	2nd Sabbath in April.
Auburn,	3d Sabbath in April.
Manlius,	4th Sabbath in April.

Bro. H. H. GROSS appoints to preach as follows:

Roxbury, March 28 to April 1.
Kent, evenings April 2 & 3.
Sharon, evenings April 4 to 6.

[As the above will be all that I can do, personally, for the cause in the Housatonic Valley for the present, I hope the friends will secure as full attendance as possible.]

West Troy, day-time Sunday, April 8.

Albany, evenings April 8 & 10.

Lodi, evening April 11.

Cooperstown, April 12 to 15.

Pitcher Springs, April 17 to 22. [Trust Bro. Chapman will arrange for meetings both day and evening, and attend.]

Otselic Creek, April 23 & 25.

Cazenovia, evening April 26.
New York City, Sunday, April 29.
Letters will be inquired for at Albany, Cooperstown, and New York, as above. Hope to hold several protracted meetings in Saratoga Co. in May.

Bro. J. V. Himes, accompanied by Brn. A. Hale and Geo. Needham, will preach as follows:
Seneca Falls—March 28th to April 1st.
Rochester—April 1st to the 8th.
Buffalo—April 12th, 13th, 14th and 15th.
Lockport—April 19th, 20th, 21st and 22d.
Jamestown—April 26th, 27th, 28th and 29th.

The Lord willing, I will be with the brethren in Abington, Ct., the 2d Sabbath in April.
In North Scituate, R. I., the two last Sabbaths in April.

L. BOUTELL.

Business Notices.

To Correspondents.

L. Armstrong—Pd to no. 356. Present no. 274.
J. Hamilton—The books we do not think we could dispose of. We have no calls for them. The paper will, however, be continued, as heretofore.

William Goff—Where we send a package to one person, we charge the whole to that person, and keep no separate accounts. In equalizing your accounts we find an overplus sufficient to pay for the four up to no. 295. But you have paid for 45 nos. beyond that—\$1,30; and Bro. Miner for 9 nos.—27 cts: which you can collect from the other two, who, at no. 295 would be indebted as follows:—Bro. Sanborn, 27 cts; Bro. Inglass, \$1,30.

J. G. Hook—We find no credit of the \$2 on our books, and conclude it was lost in the mail. The other three we know nothing about.

J. B. Sweet—The whole No. 318, is right, unless you have sent remittances for others, which by mistake have been credited to you.

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By this statement it will be seen that it is only about *One Hundred Dollars*, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if five hundred paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

Book Notices, &c.

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BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meeting three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-street.

SPRINGFIELD, MASS.—The Church in Springfield hold their meetings in Dwight's Hall, on Sanford St., two doors from Main-street, every Lord's day and evening.

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ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according to his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 15.

ROCHESTER, N.Y.—SATURDAY, MARCH 31, 1849.

Whole Number 276.

Poetry.

CHRISTIAN HOPE.

When sorrows gather in our path,
And trials fill us with dismay;
When o'er our heads the heavens grow dark,
And life seems but a wintry day:
Amid the universal gloom,
One star appears of friendly ray—
This Hope: it lights us to the tomb,
And, far beyond, to endless day.

We envy not the wealth of kings,
Their costly robes, their princely gems,
Their pageantry, their jewelled crowns,
Nor all their glittering diadems:
For Hope's bright star reveals a home,
Prepared for us in endless day;
A spotless robe, a blood-bought crown,
And joys that never can decay.

With such a glorious hope as this,
Shall we, who know its worth, complain,
Or murmur that our lot is cast
Within this world of toil and pain?
We'll rise above these transient scenes,
And forward reach to gain the prize;
We'll run with patience all the race,
Till landed safe in Paradise.

Original Articles.

For the Harbinger and Advocate.

HAVE FAITH IN GOD.

BY W. F. BUTLER.

How appropriate is this exhortation, in these days of practical and avowed unbelief. A few of God's humble people have become convinced, by due examination of the "sure word of prophecy"—the chart of time,—that Earth's drama is about closing up, and its teeming millions of accountable, moral intelligences, about being ushered into the presence of Him, who gave them being; and the vast, unending scenes of eternity, take the place of changing time.

To the eye of the superficial observer, unassisted by the glass of revelation, all nature seems to mock at their expectations, and smile at their credulity. The seasons, in their wonted harmony, come and go. Winter, with its chilling blasts and drapery of snow, gives place again to the balmy, soothing air of Spring; and Earth's release from its chains of frost, sends a new thrill of life and activity throughout nature, and the operations of time. The sun rises as brilliantly, and sheds forth as clear a lustre, as when earth was first prepared to receive its beams (and so it did on the morning in which the ill-fated cities of the plain met their dreadful overthrow), and sinks as gorgeously behind the western hills, giving fair promise of return upon the morrow. The moon and stars, that cheer the lonely night, beam and twinkle as ever: as if unconscious that any change is near.

Time lingers—giving its days, and weeks, and months; and man, buoyant with hope, goes forth to his accustomed pursuits, expecting long years of prosperity and worldly pleasure. Will he be disappointed? Will the coming of the just One,

bringing about the final restitution, dash the cup from his lips, and fix his eternal destiny? "Impossible! preposterous! believed only by fanatics—concocted in the heated fancy of some enthusiast!" involuntarily falls from the lips of unbelief; and why should it not? Who hath heard, or seen such a thing? Who, but those who have faith in God, can believe that such a vast and almost inconceivable change is soon to be experienced?

The atmosphere seems impregnated with unbelief. It meets you at every turn; insinuates itself into the mind at every unguarded moment; and, like a broad, irresistible current, sweeps on the world, and every moveable, unsettled mind, to the goal of death. What, to them, are the moaning winds, heard in the distance,—and the lowering clouds of political and social discord, darkening the moral heavens, presaging a coming tempest? What are tottering thrones, and failing dynasties, but events which have taken place before, and, withal, cheering omens in the history of human advancement?

Christian pilgrim, "have faith in God"; "beware, lest ye be led away with the error of the wicked [unbelief], and fall from your own steadfastness." Be not deceived: look well to thy chart—'tis thy only safety—yours in mercy, to warn thee of approaching events.

The great Image, whose "form was terrible," who has so long swayed his destructive sceptre o'er this world, must be demolished, to prepare room for the kingdom of the "stone," that it may "fill the whole earth." The "dreadful and terrible beast" must be given to the "burning flame," that "one like the Son of man" may receive, and exercise, universal authority; and, with the "saints of the Most High," possess the kingdom forever, even forever and ever." Michael must "stand up," the "time of trouble" come, also the glorious deliverance.

What mean the present commotions among the kingdoms of men? what, the vast preparations for war and conflict? Ask Joel, he will tell you; so will John, and all the prophets who have testified of these things.

Christian, thy home is near; the long period of exile is nearly past; thy "elder Brother" will soon come in triumph, to rescue thee, and bear thee to the "mansions" prepared—the heavenly kingdom. O, "have faith in God." "Be diligent to be found of Him in peace, without spot and blameless," and the "crown of life" shall be thy reward.

Columbus, Ohio.

There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces; it is ice still; but expose it to the beams of the Sun of righteousness, and then it will melt.—Middleton.

The sum of that which is revealed of angels is that they serve on earth and sing in heaven.—Luther.

Keep the truth and the truth will keep thee.—Wm. Allen.

For the Harbinger and Advocate.

EVERLASTING PUNISHMENT.

BY A LOVER OF TRUTH.

"These shall go away into everlasting punishment."—Matt. xxv. 46.

It is contended, by the advocates of eternal conscious being in misery, that this is an insurmountable obstacle to the opponents of that doctrine.—Let us look at it. Laying aside, for the present, the general admission, that the word everlasting often has a limited signification; and giving it here an unlimited scope (for the sake of the argument), I shall endeavor to show that this passage, even then, does not establish the theory of eternal conscious being in misery.

That eternal, or everlasting punishment, does not necessarily signify a punishment eternally going on, and never complete—and hence suppose the necessity of the eternal existence of the wicked to endure it, I argue from the following kindred phrases. Mark iii. 29: "Eternal damnation"; the meaning of which evidently is, not a damnation eternally going on, but a damnation, or condemnation, the effects of which are eternal—an irrevocable sentence. Again, Heb. v. 9, "Eternal salvation." Who would suppose that this meant that Christ would be eternally saving his people, and never get them saved? Surely, none. But just as strongly does this passage teach that doctrine, as the phrase, "eternal punishment," teaches eternal conscious being in misery; or, in other words, that God will be eternally punishing the wicked, and never get them punished.

But what does eternal salvation mean? I answer, a salvation the effects of which are eternal: a salvation which forever secures its subjects from being lost. The salvation, in itself, is complete, when its subject is placed beyond the reach of injury; but what constitutes it eternal is, that its subject forever continues in that state. If a period should arrive when a saved person should again be lost, his salvation, having a limit, would not, of course, be eternal, in the full sense of the term.

Again; in Heb. vi. 2, we read of "eternal judgment"; which cannot mean a judgment eternally going on, but evidently does mean a judgment, the effects of which are eternal; a judgment, from which there is no appeal; a judgment, the decisions of which will never be reversed; a final judgment.

In Heb. ix. 12, we read of "eternal redemption"; but this eternal redemption is one day complete; for John saw some that were redeemed—not being redeemed, but actually redeemed. (Rev. v. 9, xiv. 3, 4.) Now what constitutes this redemption an eternal one, is the fact, that its subjects can never be lost. They are placed above all fall.

From the foregoing considerations, it appears evident, that "everlasting punishment" may mean nothing more than final punishment; and no sound conclusion can be drawn from this passage to support the doctrine of eternal conscious being in misery, unless it can be shown that everlasting

punishment is synonymous with everlasting torment.

West Troy, N. Y.

For the Harbinger and Advocate.

EXPOSITION OF REVELATION 20th.

BY E. R. PINNEY.

[Continued.]

Verse 6th: "Blessed and holy is he that hath part in the *first resurrection*: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." I do not wonder that "women" of old "were tortured, not accepting deliverance," (Heb. xi. 35), in view of a resurrection which secured them so many glorious blessings. Nor that Paul should "count all things but loss and dung"; yea, and his own life not dear; and resolve that if *by any means* he "might attain unto the resurrection out from among* the dead." (Phil. iii. 1.) For all such are, 1st. Blessed. 2d. Holy. 3d. "The second death hath no power over them." 4th. "They are made priests of God and of Christ." 5th. "They reign with Christ a thousand years."

Six times we find this period of a thousand years mentioned in six consecutive verses, which would lead us to suppose it a determinate period of a literal thousand years; and the context shows clearly that it is especially given to measure off the great antitypical sabbath and jubilee.

Again; the prophecy itself being literal, as we have shown, makes the time, of necessity, literal. But if this is a symbolical vision, as supposed by some,—if the dragon symbolizes Rome, and the angel some other power, &c.,—then is the *time* symbolical also, and must be reckoned a day for a year: i. e., Satan must be bound for 365,000 years. Then, of course, the thousand years cannot be past; for the world has not existed quite six thousand years from its creation. So that had Satan been bound, and the first resurrection taken place, at creation, there are yet 359,000 years before the second resurrection can take place. This view, to us, involves such absurdities that we are forced to abandon it, and conclude that the *vision* and the *time* both are literal, with the exception of a few *metaphorical* expressions. Then all is plain and harmonious. And we cannot see how any one can hold on to the opposite view, without doing it at the expense of every just principle of interpretation, and even of truth itself. For every symbolical period of the Bible, whether fulfilled in the past, or to be fulfilled in the future, has been, and still is, interpreted, a *day for a year*,—even by those who take the ground that the thousand years are past. Why, then, do they not thus interpret this period of time, seeing they make the prophecy symbolical? Should they do it, that very moment, we think, their "thousand years past" theory would,

"Like the baseless fabric of a vision,
Vanish into thin air,
And leave not a wreck behind."

This verse being a description of the character and state of those having a part in the *first resurrection*, is a perfect test of the many false theories based upon this chapter. For instance, take the view held by the mass of protestants, that the 4th verse is the resurrection only of the spirits of martyrs to figure in their fabled millennium of the world's conversion. Then on those "the second death" will have no power; but on all other saints, who must necessarily have part in the second resurrection, the second death will have power. What is the second death? A "part in the lake which burneth with fire and brimstone; this is the second death." See Rev.

* The Greek is not, "anastasis toon nekroon," as rendered in our version, "a resurrection of the dead"; but "ex-anastasis toon," &c., "a resurrection [ex] out from, or out from among, the dead," leaving the wicked behind.—See Gill in loco.

xxi. 8. What a monstrous theory! Almost infinitely worse than the purgatory of the Catholics; for that only sends the saints half way to hell, where by the aid of money and prayers they can be redeemed, and pass into heaven without going through the burning lake. But this theory makes it necessary for all the saints (except the martyr spirits raised in the first resurrection) to go into the lake that burneth with fire and brimstone—making the modern fabulous hell the very gate of heaven.

So with the fable that makes the first resurrection, and the thousand years, past; while the rest of the dead, which they say* are the residue of the martyrs, to be raised after the thousand years are finished. This leads to the same absurdity. Let us cast away these mistaken theories, and be taught by the word, which will give us the true light.

Verse 7th: "And when the thousand years are expired, Satan shall be loosed out of his prison." How natural the order of events.—When Jesus shut up the devil, in vision, it was declared to the Revelator, that after the thousand years were expired, "*he must be loosed a little season.*" Now as soon as John sees the resurrection of all the wicked, he then sees Satan loose. For inasmuch as his work is with them, it is the proper time for him to perform his last work in the eternal purpose of God. And what was that work?

Verse 8th: "And shall go out to deceive the nations which are in the four quarters of the earth, [Gog and Magog are terms representing the wicked nations—see Ezek. 38th and 39th chapters—which are now raised up all over the earth], to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and ~~THE~~ *THE BELOVED CITY.*" We perceive, then, the new Jerusalem at this time is upon the earth, and the saints are all in it; and that the devil, having deceived the wicked with the idea that they can have a battle with the saints, and if not take the city, at least afflict them; and being filled with all their former hatred against God and the saints, they are led up around the city by him for that purpose. But will they be permitted to afflict the saints again? Will they take the city? See 13th chapter. "And they [who?] The persons beheaded—no others are mentioned] lived and reigned with Christ a thousand years." But the rest of the dead lived not—who are they? Why, plainly, those who were not beheaded. What authority have we to say that the souls here said to be beheaded, and live and reign with Christ a thousand years, mean all the righteous that have or will live, from the beginning to the end of time? Surely, none. John only sees the souls that were beheaded. Let us not add to the prophecy.

"Lived not again until the thousand years were finished. This is the first resurrection.—Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." No one can separate the reign, and priesthood, and resurrection of these souls, from the thousand years. And as we have shown the chronology and events of this period of time to be in the past, of course what is said of the moral power and happy condition of these persons at the time of their martyrdom must be in the past also: What was this condition, or moral state? 1st. They lived and reigned with Christ. 2d. They were priests of God and of Christ. Why speak of these souls living and reigning with Christ, particularly, at this time of their persecution and death. Because the man of sin at this time was seated in the temple (or church) claiming to be God and Christ, or showing himself to be acting in their place. He demanded abject submission of all the church, and claimed supreme authority, civil and ecclesiastical, over the whole world. "And all that dwell upon the earth," it is written, "shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Their living and reigning with Christ is only put in opposition to the reign of this great Antichrist. When it is said, that all that dwell upon the earth shall worship him, these martyrs were excepted—their names were in the book of life—Christ was their Head and King. They owed and would acknowledge no allegiance to any usurped or foreign power. They belonged to the government of Christ, and would live only with him, and consent to be kings and priests only unto him, and under his rule. This papal power, at this time, was mak-

ing king reigning to Christ would be

[Concluded next week.]

For the Harbinger and Advocate.

REVELATION 20th.

BY S. C. CHANDLER.

[Continued.]

I have now briefly noticed the main arguments brought forward by Bro. Cook in his article under review (and I might add, that I have ever seen brought forward), to sustain the doctrine and theory of a millennium in the future. In reviewing these arguments, they appear to us unsound, and unscriptural; and I hope will be yielded up to the more "sure word of prophecy," and the plain and positive doctrine all along taught in the Bible, of a general judgment and resurrection.

We shall now turn our attention to what is said in this chapter of the persons that were beheaded for the witness of Jesus, during this thousand years. "I saw the souls [or persons] of them that were beheaded." When were they beheaded? During the reign of the pale horse, or first thousand years of papal rule. After the dragon was bound—after he was forced to surrender his seat, and power, and great authority—it was given unto the papal power to make war with the saints, and to overcome them, and kill them. See 13th chapter. "And they [who?] The persons beheaded—no others are mentioned] lived and reigned with Christ a thousand years." But the rest of the dead lived not—who are they? Why, plainly, those who were not beheaded. What authority have we to say that the souls here said to be beheaded, and live and reign with Christ a thousand years, mean all the righteous that have or will live, from the beginning to the end of time? Surely, none. John only sees the souls that were beheaded. Let us not add to the prophecy.

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wicked have and eternal.

ing kings and priests, and they were living and reigning with the beast; but these souls belong to Christ, and would be beheaded before they would break allegiance with him.

The life in Christ which they lived, then, was a spiritual life; and their reign and priesthood, a spiritual reign and priesthood. This is in harmony with the apostolic faith and doctrine. Rom. viii. 6: "For to be carnally minded is death; but to be spiritually minded is life and peace." "The carnal mind is enmity against God"—is not subject to God's law; so that they that are in the flesh, or dead in sin, cannot please God. "But ye are not in flesh, but in the Spirit, if so be the Spirit of God dwell in you." These souls, during the thousand years, possessed this life and spirit. Gal. ii. 20: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God." This was the blessed state of the souls John saw beheaded. Hence the apostle says, "Reckon yourselves to be dead indeed to sin, but alive unto God, through Jesus Christ." The New Testameut writings are full of this life and reign, and I shall only have room in this article to state the doctrine, and quote a few passages in its support. Rom. v. 17: "For if by one man's offence death reigned by one; much more THEY which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." When does their life and reign begin? When they receive grace and righteousness. "Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto *justification of life*. For as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous." When will they be made righteous, and when receive this *justification of life*? When they receive Christ and their bodies become the temple of the Holy Spirit to dwell in. "Moreover the law entered that the offence might abound"—might be made manifest. "But where sin abounded, grace did much more abound." The heart of the Christian once abounded in sin—he was dead in trespasses and sin; but when he was quickened and made alive in Christ, grace did much more abound. "So that as sin hath reigned unto death, even so might grace reign through righteousness"—how long? "unto eternal life, by Jesus Christ our Lord." In this state Christ makes them kings and priests, and gives them charge of all the spiritual affairs of his kingdom. They are in a spiritual and resurrected state, in the present tense, and on such the second death can have no power. Hence these expressions occur. We have passed from death unto life, because we love the brethren. "And you hath he quickened"—that is, made alive—resurrected—who were dead in trespasses and sins. "Even when we were dead in sins, he hath quickened us together with Christ, and hath RAISED us up together, and made us sit together in heavenly places in Christ Jesus"—i. e., made us kings and priests. "As new-born babes desire the sincere milk of the word," &c. "Ye also, as lively stones, are built up a spiritual house, an *holy priesthood*, to offer up spiritual sacrifices acceptable to God by Jesus Christ." "Ye are a royal priesthood, an holy nation, a peculiar people," &c., &c. "Blessed and holy is he that hath part in this first resurrection, for they shall be kings and priests of God and of Christ, and on them the second death shall have no power."

How correct the language, and how easy and plain this chapter appears, with this view of the subject. All along, during this bloody season, the martyred Church could sing, "Unto him that loved us, and washed us in his own blood from our sins, and hath made us kings and priests unto

God and his Father . . . to him be glory and dominion forever and ever. Amen."

Their condition, reign and priesthood, is spoken of, I think all may see, as in opposition to the rest of the Church and world, who worshipped the beast, and were dead in sin. The war was between Christ and Antichrist—between this royal priesthood, and the Church and priesthood of Antichrist. And for a thousand years Antichrist overcame the Church of Christ, and killed them; so that the rest of the dead lived not again till the thousand years were finished—till the dragon was loosed: and then the earth helped the woman (church), the rest of the dead began to live, and the Church to recover herself back from the reign of Antichrist to the government and reign of Christ. Christ is now a king. He has subjects and territory. This earth is his territory, and his chosen people his subjects. His Church is a visible manifestation of his government and reign. Those who do not submit to his authority now, but declare they will not have this man to reign over them, he will, when he comes, cause them to be brought forth and slain before him. Christ's priesthood, and that of the saints, will end at his second coming. But his government and reign, and that of the saints with him, will be forever and ever. His reign is now connected with the reign of his grace, and mercy, and priesthood; but at his coming the plan of redemption will be completed, and he will only be known, and reign, as King of kings, and Lord of lords.

I have now given a brief view of this important chapter; a view that I have long entertained and advocated, and shall, until I sleep in Jesus, or stand in judgment,—unless my brethren can present me with a more correct and harmonious exposition than I have ever seen yet. And I hope those that write to oppose this view, will guard against that state of mind expressed by two derivative words in the English language, viz., egotism and dogmatism. Any articles spiced with these, do not commend themselves to any man's conscience in the sight of God. Let us have the best you can produce, in kindness and charity. Soft words and hard arguments will be thankfully received. I close with the words quoted as the motto of this paper: "Behold, I come quickly! and my reward is with me [not a thousand years off], to give to every man according as his work shall be." Even so, come, Lord Jesus."

Warehouse Point, Ct.

For the Harbinger & Advocate.

THE BRIDE AND BRIDEGROOM.

BY HORACE P. SIKES.

The affection existing between the bridegroom and the bride is strong. Perhaps he is absent, and has been for months: she anxiously awaits his return, that their nuptials may take place.—She is intently waiting for him; and while waiting, she is exceedingly careful to perform every thing so as to please him on his return. She makes all the preparation in her power, to celebrate their marriage. Talk of self-denial in any thing which will please him! that is nothing to her then!! No, no; any thing that will please him, she will do, cost what it may.

But while her affection for him is thus strong, has he none towards her? Yes, indeed! He is perhaps no less anxious to meet her, than she is to meet him. It may be he has passed through great self-denials—encountered great obstacles—in order that their mutual desires may be accomplished in their marriage. It may be that even his present absence is preparatory to this end, and necessary for its accomplishment.

But the marriage of two sinful individuals is but a faint comparison to the glorious, sinless

marriage, of the bridal Church, to the King of kings! But does the Bridegroom love the bride? See John iii. 16. Whose attachment is the stronger—that of the bride for the Bridegroom, or that of the Bridegroom for the bride? Let the Savior tell us. John xv. 13: "Greater love hath no man than this, that a man lay down his life for [even] his friends." But Paul tells us, Rom. v. 8, "God commendeth his love towards us, in that while we were yet sinners Christ died for us." O, what tongue can express the boundless, infinite love, of the Bridegroom towards his bride! Away, all human loves: what are they, compared to this! What created being ever loved the most lovely of the human family like this! Ah, what creature love will scarcely bear a comparison to the boundless love of Jesus! History affords a very few instances where love has been sufficiently strong to make one willing to die for beloved friends; but none of dying for enemies: nay, who would ever have the least degree of love towards his enemies, but for the example and precept of our blessed Redeemer?

Why, then, does not the Bridegroom come to the bride, and the marriage take place? She is waiting for him, and has been for years: and may we not suppose he is still infinitely more anxious to meet her? But though she "love his appearing," and is eagerly desirous to meet him, is she, after all, ready to meet him? Has she "purified herself as he is pure"? 1 John iii. 3. Has she "made herself ready," as in Rev. xix. 7?

My dear brother, or sister, have you not some besetting sin, by which you are frequently overcome, and brought into condemnation? If so, have you overcome? And are any prepared to be translated, except those who have overcome? Please read the conditions which Jesus offers in Rev. ii. 7, 11, 17, 26, and iii. 5, 12, 21. These conditions, doubtless, are held out particularly for us—for those who are to be translated at the second coming of the Savior.

Think of the millions of martyrs: did they not overcome all things, even life itself, to win that immortal crown? And must not we overcome, too? Are we to get to heaven so much more easily than they? Think, too, of the multitude of saints who have fallen asleep in Jesus: all who were true saints did overcome the world. They were "crucified unto the world, and the world unto them," ere they sunk into the tomb. When asked, upon the bed of death, they could answer, "Jesus is all in all. I am dead to the world, and all it contains. My dearest interests I commit, without reserve, into the hands of my Savior.—All besides Jesus and the eternal world, seems to me like a bubble." And then death, the enemy of man, gained a temporary victory.—But we do not expect that many of us shall be called to walk through the dark valley. Must we not, however, experience an equal deadness to the world, heavily mindedness, and conformity to the image of Christ, ere we are prepared to be translated? I think we must. Yes, dear brethren, we must be sanctified to God, else we shall not be qualified to be translated when Jesus comes. We must be weaned from the world; we must be set apart for God: or it will do us but little good that we have followed the truth for years (most of us)—that our names have been cast out as evil—that we have borne scoffs, reproaches, and ridicule, for the truth's sake.

Brethren, you have done well, comparatively; but we have but just begun to have that holiness which the bride of Christ must have before she is prepared to meet him. Now, dear brethren, "let us not be weary in well doing: for in due season we shall reap, if we faint not."

While we are looking for such a glorious consummation, let us be careful to overcome all sin; or as St. Paul says, 2 Cor. vii. 1, "Having therefore these promises, dearly beloved, let us cleanse

ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—Now, what is filthiness of the flesh? I answer, It is any thing which tends to render the flesh impure, or which is uncleanly. And what is filthiness of spirit? Doubtless, it is any form of self-indulgence—any thing which a person indulges in, merely to gratify some appetite, passion, or propensity. It is any thing which a person does, from any other design, or motive, than simply to please and honor God. St. Paul says, 1 Cor. x. 31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Some of our dear brethren use tobacco; some of our sisters use snuff. Is not the use of tobacco, in any form, filthiness, both of the flesh and spirit; except it be absolutely necessary for health? If it is so, are you not defiling the temple of God? Listen to what Paul says, 1 Cor. iii. 17, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Has this cursed habit become second nature to you, so that it would be like "cutting off a right hand, or plucking out a right eye," to overcome it? Oh, my dear brother, sooner die in the attempt, than not overcome it. What is the gratification afforded by the use of it, or the distress caused by abstinence from it, in comparison to that "eternal weight of glory" which we are seeking for?—Why, 'tis like a feather compared to a Universe! But above all, think of the tender, amazing love of Jesus, the glorious Bridegroom, towards his blood-bought, bridal church! Will you grieve such love?

There are many things that are besetments to some of the dear saints of God, which we must overcome before we are prepared to meet the Lord. Many have resting upon them the cares of a numerous family. Your husband, or wife, and perhaps a large circle of relations, strongly oppose the truth which you love. Your children are impatient, disobedient and fretful. Perhaps you are very poor, and have to use your utmost invention, and the strictest economy, to provide for your numerous family; and it may be, in addition to all, you are in such poor health as scarcely to be able to drag your feeble body. Are not all these things, combined, enough to overcome you? Dear brother, or sister, the Bible says no. 1 Cor. x. 13: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, provide a way to escape, that ye may be able to bear it." So far from repining under your multiplied trials, or feeling that they prevent you from living holy, you are called upon to rejoice on account of them. James i. 2: "My brethren, count it all joy when ye fall into diverse temptations." But why should you rejoice under such trying circumstances? Because, when your relations oppose—your children are disobedient—your cares press upon you, and your body is racked with pain: you have then the most favorable opportunity to lay up a treasure in heaven. Then it is that you are invited to "cast your burden upon the Lord," and may claim the promise annexed—"he shall sustain thee." At such moments, you are invited to exercise living faith in Jesus, and feel that he sends these bitter trials out of the tenderest love to you, and that he is trying thereby to prepare you for glory.

We find, in Rom. xiii. 8, an injunction like this: "Owe no man any thing, but to love one another." Brethren, are any of us indebted to others? It appears to me that such are called upon to make the most strenuous endeavors—to practice the most rigid self-denial—perhaps to sell themselves into voluntary servitude for a time, in order to cancel those debts. Suppose the Bridegroom should come, and find one disre-

garding this command—involved in debt, more or less, when it was in his power to be otherwise; would such an one be prepared to meet him?

We are naturally anxious to secure the good opinion of others. But we should be careful that we are not anxious to gain the friendship of those who are not the friends of God. St. James tells us that "the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is an enemy of God." Then we cannot secure the friendship of others—of our neighbors, or nearest relations—except they love God? No; they will hate us; and the more holy we are, the more they will hate us; and our Savior tells us (John i. 18, 19) not to be surprised at it. But while wicked men and devils hate us, God, holy angels, and saints, love us! Glory to God! Let us, then, be so entirely consecrated to God, that the ungodly will take knowledge of us almost at first sight, that we have been with Jesus;—they will not then much desire our company, and we certainly ought not to desire theirs, except to do them good.

That we may be "purified to himself a peculiar people"—be prepared to meet the Bridegroom when he comes, and to be presented a "chaste virgin to Christ," without "spot, or wrinkle, or any such thing,"—is the prayer of your brother in the Lord.

South Wilbraham, Mass.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, March 31, 1849.

Speaking the truth, in love.—PAUL.

TURNED UNTO FABLES.—No. V.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall have hap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4.

We are very sensible that in this investigation, we have the deep-rooted prejudices of not a few to meet. Many have long been taught that certain doctrines of their faith were too sacred to be handled with human hands; or called in question by finite minds. Hence, an attempt to investigate them, or compare them with the word of God, has been looked upon as a very sacrilegious act. Such are the doctrines which we are now examining; and to those who question the propriety of our course, in justification of the same, we will say that our faith, that these are the last days in which the church has turned unto fables, not only demands it at our hands, but Christ gives us to understand that our eternal life depends on having a correct knowledge of those very doctrines. For he says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3.

A correct knowledge of God and of Christ, can only be obtained from the Bible. We will therefore continue our researches in that blessed volume, for the knowledge necessary to enable us to obtain the eternal life it promises to all who obey its commandments; and, that by so doing, we may show that the church has departed from the truth, according to the prediction of our text.

4. *The character of Christ.* Confused and contradictory are the opinions of the sects relative to the true character of our adorable Lord and Savior Jesus Christ. They tell us that he is the very God, and at the same time the second person of the three in the trinity; each of which is very God, yet all constitute but one God.

That he possesses two natures, human and divine—that in his human nature, very man; and,

in his divine nature, very God; that these two natures were so united in one person as never to be divided; yet, strange as it may appear, it is said that in this character he "did truly suffer, was dead and buried;" and yet they think the eternal God never did die!

They hold that he is the very God, and eternal Father; and yet the Son of God, and the only begotten of the Father.

That he only died as man, or in his human nature, and yet in his death made an infinite atonement.

That nothing but the human nature went into the grave, and yet that his rising from the dead proves him to be the eternal God.

That he ascended to God, and is a mediator between God and man; but at the same time is the only God in the universe.

That it is idolatry to worship him as the Son of God, and not as the very God; and then they worship him in his two-fold character, one of which they say is "very man."

And some adventists hold that Christ is God—that God has no personal form, and never will be seen, and yet believe that "every eye shall see" Christ at his coming.

Now it is utterly impossible for the human mind to so understand these contradictory propositions as to believe them; and it is equally impossible to believe what we do not understand. Hence, they have been rejected by discriminating and independent minds, many of whom, not understanding the true doctrine of the Bible, in rejecting these fables, have supposed they have rejected the Bible. Poor deceived mortals! they should have searched that precious book, and not suffered themselves to have been deceived by the doctrines of men. But alas! what has not false doctrines done in ruining our lost world! And shall we in these last days, for fear of reproach from those who are the propagators of these errors, hold our peace? or shall we try, by the aid of truth, to hold up the true light, that some may see it and be saved? The latter we should do.

It is not necessary to write a volume in order to tell who Christ is. The Bible settles this matter beyond all ground for dispute, or doubt. It declares him to be the Son of God.

His Father says of him, "This is my beloved Son, in whom I am well pleased." Matt. iii. 17, and other corresponding texts. When this testimony was given, the Father was in heaven, the Spirit had fallen on the Son, who was on the banks of the Jordan. The Son, on earth, was not the Father, in heaven; but the Trinitarian's hypothesis compels him to admit this.

The Savior said of himself, "I said, I am the Son of God." John x. 36. By consulting the context, you will see that this declaration was made in answer to a false charge of the wicked Jews, that Christ made himself God. And his uniform testimony is in direct contradiction to such a charge. He says, that he came from God; that God sent him; that of himself he could do nothing; that the Father was greater than he; that he did his works by the power of God; that the Father only knew the day and hour of the coming of the Son of man. He prayed to the Father; ascended to God; is at the right hand of God; is a mediator between God and man; God will send him again, and judge the world by his Son: as he now speaks by him; saves by him; and created the world by him. This, and a great amount more of such testimony, on the trinitarian hypothesis, or on the supposition that Christ is the very God, is unmeaning; or must be mystically explained, neglected, or rejected as spurious. But on the supposition that he is the Son of God, all is plain, forcible, full of divine harmony and heavenly beauty.

Gabriel says of Christ, to Mary, "That holy thing

which shall be born of thee shall be called the *Son of God.*" Luke i. 35. God was never born; and it would be blasphemy to say that the uncreated and eternal God was born of a woman. But to say this of his Son is expressive of the real facts in the case. The Holy Ghost came upon Mary, and the power of the Highest overshadowed her; she conceived; and, as John says, "The Word was made flesh, and we beheld his glory, as the glory of the only begotten of the Father, full of grace and truth." Or, as Paul says, "He was made of a woman." Not of the dust, as was the first Adam: but of a woman; and by virtue of being the true seed of the woman, the *Son of God*; he is the *legitimate Heir of the world*; or second Adam, the head of the new creation, or world to come. To make him anything *more or less* than the *Son of God*, is in direct contravention to the whole economy of redemption; and the glorious fact that Christ is the *Second Adam*, and *Heir of the world*. And this doctrine, that Christ is the very God, has contributed in no small degree towards enveloping in darkness the doctrine of the restitution, and reign of Christ upon the throne of David. Doubtless, it has appeared unreasonable to suppose, that the eternal God was an *heir of the world*; hence, it has been necessary to reject the doctrine of the literal heirship, and reign of Christ on the earth; and make everything spiritual. He must be the *Son of God*, *no more nor less*, to be the *legitimate Heir of God*. The two-nature hypothesis will not help the Trinitarian here. For, if Christ is heir, in his human nature, or as man; he is *legally* so no more than any other man. He is heir in a sense in which no other being is. It is in what the Trinitarian calls his divine nature that he is an *heir of God*; hence, in that nature, he cannot be God. It is the nature of his Father that constitutes him the true heir. And this nature he received when he was "made of a woman," when "the word was made flesh," when the Holy Ghost came upon Mary, and the "power of the Highest overshadowed her, and she conceived, and brought forth that holy thing, that was to be called the *Son of God.*"

How wide the departure of the church from the truth, on the glorious doctrine of the *Sonship* and *Heirship* of Christ. Truly, they have turned away from the truth unto fables. But let us hold fast to the truth on this important point; and, when need be, like the apostles, confess that Jesus is the Christ, "the Son of God," (Matt. xvi. 16) and remember that the glorious object of giving the Gospel was, that the world "might believe that Jesus is the Christ, the *Son of God*; and that, believing, they might have life through his name," (John xx. 31,) might be made partakers of the divine nature, and thereby become heirs of God, and joint heirs with Jesus Christ; to the incorruptible and unfading inheritance, reserved in heaven for them. 1 Pet. i. 3, 4.

DIVISIONS AMONG CHRISTIANS.

(Continued.)

In our remarks on this subject last week, we stated that the Bible assigns at least two reasons, why divisions in faith spring up among Christians. We endeavored to show, first, that a willing or wilful rejection of the truth was one cause. Our object now is to show—

2. *The propagation of error is another cause.*—Paul foresaw that divisions would be produced by this cause; and says:

"For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx. 29, 30.

According to this text, 'speaking perverse things,' or teaching false doctrines, would 'draw away disciples' from the truth; and, of course, cause divisions in faith, in the church: these adhering to the truth, on the one hand; and those embracing error, on the other.

A case of this character is recorded in the first three chapters of 1st Corinthians. The church at Corinth was split up into various party factions.—Not on account of the *rejection* of any truth, but on account of the *reception* of erroneous doctrines, or personal preference. Some said, 'I am of Paul'; others, 'I am of Apollos'; some, 'I am of Cephas'; and others, 'I am of Christ.' In this way unhappy divisions were created in the Corinthian church; those who were for Christ, on the one hand; those who were for glorying in men, on the other.

"But shun profane and vain babblings; for they will increase unto more ungodliness: and their word will eat as doth a canker [or, gangrene; marg.], of whom is Hymeneus and Philetus; who concerning the *truth* have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. ii. 16-18.

Erring from the truth, and teaching false doctrine, was the cause of the division in this case. Other examples might be named, but what we have given are sufficient to show that one prominent cause of a division of faith, among God's people, in New Testament times, was, the propagation of erroneous doctrines. And that the same cause ever since that time, has done much in dividing the people of God, no one will understandingly deny. Sometimes well meaning, yet mistaken and over zealous persons; and at other times, the unsanctified, ambitious and designing, have been the propagators of error. In their zeal, they have made converts to their dogmas of the credulous, the uninformed, and not unfrequently, humble disciples of Christ. Others have had sagacity to detect the *error presented*, and christian courage to reject and oppose them. This has been considered persecution, for the truth's sake, by the propagators of the error; which has served to increase the heat of their false zeal, and to urge them forward in their course of error, until a formidable division in the once peaceful church of God, has been made.

To one of these causes, viz; a *wilful or willing rejection of the truth*; or the *propagation of error*, we believe may be traced nearly, if not all, of the divisions which ever have been produced among Christians, not excepting the Advent people. God is not the author of these evils; for he has given his people "one *faith*," endowed them with capacity to believe his word *alike*, warned them against deception, commanded them to be *one*, and showed them the fearful consequences of causing divisions to spring up among them. The sin, then, (for it is a heinous sin), of all the divisions in faith, lies at the door of those who have caused them. And to show the consequences of this offence will be our next object. We will speak of

1. *The sin of rejecting the word of the Lord.*—God has ever showed his displeasure against those who have discredited or rejected his word, and says expressly, that "without faith it is impossible to please him"; and the entire history of his dealings with his creatures fully verifies the truth of this saying.

In consequence of discrediting God's word, the Egyptians were scourged with sore plagues and destroyed in the Red Sea. And for the same sin, many of the Israelites perished in the wilderness, and were forever denied the privilege of entering their typical land of rest.

For unbelief, the Jews were broken off from the true olive tree—become a withered branch, and, as

such, have been rejected of God, and his wrath has come upon them to the uttermost. And, for the same sin, the Gentile church has been rejected of the Lord. Or, according to their own often repeated acknowledgments, the Lord has withdrawn his Spirit, or hid his face from them.

And finally, the "unbelieving," with other sinful characters, are threatened a part in the "lake of fire and brimstone, which is the second death."—Rev. xxi. 8. Therefore, to all the willful or willing rejectors of God's word we would say, "Beware therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days—a work which you shall in no wise believe, though a man declare it unto you."—Acts xiii. 40.

Unbelief, or treating the word of the Lord with *neglect*, or *wilfully rejecting* it, has ever been the damning sin of the world and church, and especially so in these last days; for according to the Savior's own prediction, but little *faith* on the earth would be found at the time of his second coming.—The meaning, doubtless is, that at that time the word of God would not be believed; or, as a general thing, would be virtually treated as a book of non-essentials, and by many be entirely rejected or neglected. This state of things is not only seen all around us, but sorely realized in our very midst.—The plain testimony of the Bible is set aside, or made to bow to the traditions and doctrines of men. Fearful work! direful consequences to those who do such things! God is not mocked; therefore, let us all take heed how we treat his word, or how we cause divisions in faith, by neglecting or rejecting the *truth*.

[To be Continued.]

CORRUPTION OF THE CHURCH.

Protestants are free in their charges of moral corruption against the Catholic church; they are very confident that she has become the "habitation of devils, the hold of every foul spirit and cage of every unclean and hateful bird." And, doubtless, their conclusions are correct. But are the Protestant churches less impure? In some respects, doubtless they are; but in others, the daughters are equally impure with their lewd mother. As evidence of the justness of this charge we present the character of the churches of the City of Albany. It appears from the account before us, that the churches of Albany have been carrying on a species of gambling, which has made them liable to a bill of indictment by the Grand Jury. And all the while, we suppose, the ministers have been silent on the matter; or have joined in perpetrating the crimes; until the iniquity has been brought to light, rebuked and threatened by the Grand Jury. And whether these watchmen will now confess their sins, and join with the Grand Jury, in putting away the evil; or will endeavor to excuse and cover up these crimes, we know not; but venture to predict they will do the latter.

We think, if it is right for the Grand Jury to find a bill against any class of people in the world, for the crime of gambling, that it was their duty to have found such a bill against the Albany churches, for the commission of this crime. The church professes to be the "light of the world," and therefore has no ground to plead exoneration from punishment, on account of her *ignorance* of what is sin, or the violation of the laws of the State. If the Grand Jury had been true to their trust, they would have made the churches an example in this case; not only for their good, but for the restraint of like crimes in others. But doing as they have done, they have strengthened the hand of sin, by showing their want of moral courage to deal out impartial

justice, and their inability to punish crime when committed by the church.

This case in Albany, is only a specimen of what the church is guilty of committing, all through the land. If justice, according to the civil law, had been administered, we fully believe, with few exceptions, every church, long before this, would have been presented with a bill of indictment from the Grand Jury: for they are strictly guilty of the sin of *Gambling*. They may, and doubtless will, escape the punishment due their crimes here; but an indictment, by a higher Court, has already been found against a fallen church; and the day of trial is near, when every man will be judged in righteousness; then, justice will be administered to the Church, Jury, and all; without respect to person, calling, or sect. The following is the document to which we refer:

"Grand Jury Room, Jan. 12, 1849.

"The Grand Jury of the City of Albany respectfully submit, 'That a practice exists in this City, which, while those who are engaged in it may not be aware of it, is a violation of the law, and in its tendency is so manifestly evil that they cannot refrain from presenting it. We refer to the disposition of property by private lotteries. The practice originating in the fairs connected with the charitable objects of the various Religious Societies of our city, has come to be indulged in by the respectable merchants, for the disposition of their costly goods—artists for the disposition of their works—booksellers, of expensive and elegant books—jewellers, of their wares—and extending downward to small grog-shops, in the disposition of different and cheaper articles fitted to the tastes and fancies of those who resort there. While the Grand Jury regard this practice as a palpable violation of the law, yet the benevolent motives from which many engage in it, have induced them to refrain from preferring bills against any. It might be unwise, without previous admonition, to select any individuals from the great number engaged in it for punishment. It is therefore deemed just that the evil be brought publicly to the notice of all, before setting in motion the machinery of the law for its suppression, that the good may be admonished to refrain from it, and those who pursue it for personal gain may be warned that to continue it would call down upon them the penalties denounced by the statutes against them.'

H. H. BUCKBEE, Foreman.

Provost Vetzie, Secretary."

In view of such a state of things as this, we not only warn every child of God who may yet be in such churches, to "come out from among them"; but those who are out, to be exceeding cautious how they identify themselves with such bodies. They are charged by the Grand Jury with the *crime* of *Gambling*: and no Christian should be leagued with *Gamblers*. Oh God! is this the character of the church? So say the Grand Jury.

THE MILLENNIUM.—We give in this number Bro. Chandler's closing article on the Millennium, or 1000 years' reign of the saints, named in the XXth of Rev. One more number will close what Bro. E. R. Pinney has to say at present on this subject. Then Brn. Cook and Chandler, in consequence of having been first in the field, will be entitled to equal privileges in our columns, to give what light they can on the question in debate. We expect that they will not be too lengthy in their articles, and will show by their kind spirit, and strict adherence to the Bible, that truth, and not the mastery, is their object.—We are happy to say, that, so far as we have heard, with but one exception, this arrangement is highly satisfactory.

In reference to this investigation, from certain considerations not necessary to name now, it is our duty to say, from previous investigation, and a thorough review of the whole question recently, that we are confirmed, beyond a shadow of a doubt, that the thousand years of Rev. xx. have their beginning at

the Second Advent of Christ. Numerous historic facts, together with plain Bible testimony, are the evidences on which our faith rests in this matter.—And the Lord willing, we shall give those evidences to our readers, when Brn. Cook and Chandler have spoken.

We recommend all not to be fired with a false zeal, in this investigation; but be patient and impartial in looking at both sides of the question; compare all that is said with historic facts, and the plain word of the Bible; and then decide according to the weight of testimony. But be sure and receive nothing, relating to this question, or any other, that is not sustained by well-known facts, or the plain word of the Lord, that your faith may stand not in the opinions of men, but in the truth.

TO CORRESPONDENTS.—E. R. S.—It is too incorrect for the press.

Will Bro. W. P. B., Columbus, O., write more frequently for our pages. His talent should be improved.

The same request is made to "A Lover of Truth," and several others, who have recently communicated for the pages of the Harbinger.

Bro. J. B. Cook preached the word three times last Sabbath, in this City, to the joy and edification of those who are looking for the return of the Nobleman.

THE BIBLE DOCTRINE, OR, TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6 $\frac{1}{2}$ Cents.

Every brother and sister should have a few to distribute among their friends and neighbors. And we earnestly call upon all to show their love for the cause of our soon coming Lord, by heartily engaging in the circulation of this valuable little work. You have done well in circulating the "Purpose of God" (Bro. Pinney's work), and we hope your commendable zeal will increase as you have another opportunity presented to you for doing good.

Send on your orders at once for what you want, that we may be enabled to pay the printer, and soon commence the publication of another of the proposed series of pamphlets; and that you may furnish yourself with the means of doing some spiritual good to some of the perishing thousands around you. Let there be no delay, nor want of benevolence in this matter; for the cause is good—and the Lord is at hand.

THE ENLARGED SHEET.—A new fit up will cost not far from one hundred dollars. And the additional expense of publishing the paper for a year, with our present edition, would be not far from six hundred dollars; making the whole additional sum about seven hundred dollars.

By this statement it will be seen that it is only about *One Hundred Dollars*, over and above our current expenses, that we want to raise, to meet the extra expense of making a suitable fit up for the proposed enlarged sheet.

If our friends will raise this sum by donations; or if our subscribers generally will pay what they owe; and if five hundred paying subscribers are added to our list by the close of this volume, then we can enter upon the work of enlargement with safety.

THE POPE'S DOWNFALL PREDICTED.

A friend has just placed in our hands a volume of sermons on the Book of Revelation, containing a remarkable and striking passage. The discourses were delivered in this city, thirty-four years ago, by the justly-distinguished and revered Alexander McLeod, D. D., and the last sermon contains the following passage, which should be read in connection with the news from Italy published in this paper, showing that the Pope, after having been driven from his throne in 1848, has now been formally deposed:

"Let true Christians cherish the hope of a speedy release from antichristian bondage. The TIME in which this last judgment is to be inflicted is very distinctly declared. It is at the close of the period of 1260 years. If these years are to be calculated according to the mode in use among the Jews, and supposed to be indicated in these prophecies, each of them will be nearly six days shorter, than a year of our calendar: thirty days to each month, and 12 months to a year, will make the year to consist of 360 days. Of such years, 1260 amount to less than 1243 according to our calculation. Should we follow the respectable expositors who take this method of computation, we must conclude that the final overthrow of the beast and the papacy will certainly take place in 1848; and those who live 34 years from the present day will see an end to all tyranny and superstition."

The calculation referred to was thus set forth in Robert Fleming's "Rise and Fall of the Papacy," first published in 1701, or nearly one hundred and fifty years ago:

"If we may suppose that *Antichrist* began his reign in the year 606, the additional one thousand two hundred and sixty years of his duration, were they *Julian* or ordinary years, would lead us down to the year 1866, as the last period of the *seven-headed monster*. But seeing they are prophetic years only, we must cast away eighteen years in order to bring them to the exact measure of time that the Spirit of God designs in this book. And thus the final period of *Papal usurpations*, (supposing that he did, indeed, rise in the year 606) must conclude with the year 1848."

Dr. McLeod does not profess any faith in such calculations, but gives the result as the necessary inference from the interpretations of those expositors whom he had consulted."

The year 1848 thus predicted, not by human wisdom or foresight, but deduced from the supposed intention of the inspired penman in fixing upon the years and the days which are recorded as the time during which the Man of Sin would be suffered to reign, has been a year of more signal revolutions than any which has preceded it, since these prophecies were written. The spirit of revolution has been peculiarly violent in those countries where the Papal power was strong, and the last throes in the year 1848 gave birth to an infant republic in Italy. It may not live a year, but the Pope has fled; he has been formally deposed from his throne as a temporal ruler; and the poor, miserable privilege of being a Pope is hardly worth having, when the arm of his power is broken, and his thunder has forever ceased to be feared or heard.

The strength of Popery, in its work of propagation, was great in France, especially in the latter years of the reign of Louis Philippe. It was attributed to the queen; but whether this were true or not, it is certain that in the islands of the sea, in Africa, in the East, wherever a Romish missionary needed the support of foreign authority, there the guns or the diplomacy of France were at the service of the Pope. Our own missions were crippled, thwarted and annoyed by French interference, and so far as it

could be done without breaking the peace of the world, the French Government was active and imperious in requiring the admission and protection of the missionaries of Rome. But the French Government was the first to fall, and the most powerful patron of Popery was driven into exile. Revolutions never go backward, and the work which was begun in the morning of 1848, has been pushed onward with the energy of a hurricane, till in the evening of the same year, it swept the Pope from his throne, and bore him into an ignominious retirement.

All this has been the progress of a single year. And that year has been marked by prophecy and expectation, till we wonder now that we did not look for these results, or others equally astounding. It shows us how easily God can work out his designs when he takes in hand the execution of what he has beforehand determined to do. There is no obstacle too mighty to stand in his way, and it is a part of his plan to demonstrate his own agency, by the ease with which great results are achieved. Who would have imagined that the Pope would fly from the face of his own subjects? We would have contrived to involve him in war with some foreign power—perhaps some Protestant Government, and then all Christendom would have prayed and hoped for the overthrow of Antichrist. We would have said, "At last his hour is come; the great day of the Lord is come; stand still and behold the downfall of him who set himself above all that is called God." Such might have been a man's contrivance to subvert the Pope. But such was not God's plan. He makes the Pope himself the artificer of his own ruin. Giving his subjects a taste of liberal principles, hoping thereby to satisfy the spirit of the age and strengthen himself as one of the most *liberal* rulers of the day, he sets in motion a ball that prostrates him when he attempts to stop it. He is hung on his own gallows.

We may give thanks for the downfall of the Pope. His deposition may be temporary; a combination of political and religious interests may result in his restoration, but he is never to be the master and lord of the Roman world again. His days are numbered, and we may hear a loud voice saying in heaven, "Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God, day and night." Rev. xii. 10.—*New York Evangelist.*

Correspondence.

FROM BRO. S. S. BREWER.

BRO. MARSH:—I have been laboring for some weeks in this region of country, and as it respects the effect produced by such an humble instrumentality, the day of God must declare it. But judging from appearances, the mass of hearers are doomed, owing to their wicked and willful ignorance, to go with their hardened consciences to the bar of God. As it respects the influence of the professedly Christian part of community, on the minds of "unbaptized sinners," it is decidedly bad. O wretched state, when men will "steal the livery of heaven to serve the devil in!" Go on ye grovelling, earthly, sensual, covetous generation of stumbling blocks—fill ye up the measure of your iniquity! The two classes seem to be rapidly and most astonishingly developing themselves. One is crying, Give me riches—give me land—give me even famine, pestilence, war, poverty—anything—death in any form, but don't tell of the day of judgment! Ah, poor sinners, your "covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass

through, then ye shall be trodden down by it." The other class sings, You may take all the world but give me Jesus! O precious name! name ever dear to me. He sings in anticipation of soon entering through the pearly gates of the city of the living God! Every sign of his Lord's return makes his heart dance for joy. All the news from distant lands, the waking up of nations, all confirming God's faithful word. The casting down of thrones—the crushing of sceptres—the mourning of the Babylonish harlot—the plague—the dearth—the din of war—the clerical scoffers—the wide-spread immorality—the insurrectionists muttering in the streets—the nations in a state of moral putrefaction—teachers, with itching ears, and the sweet lullaby of a "good time coming," all, all proclaim the Savior near.

They might as well try to persuade the pilot, after he has heard "land ahead," by the man on the lookout, when Neversink heaves in view, as to persuade us that we shall not soon strike soundings or enter the kingdom. Glory to God! it strikes a chord that vibrates through every part of my veins.

"O glorious hour, O blest abode,
I shall be near and like my God!"

Flesh and blood then will no more control the sacred pleasure of my soul. O what do I see! what do I hear! Shall I soon see the King in his beauty! O, ravishing thought! shall I soon have my five sweet babes given to me? Shall day so soon dawn on the night of the grave?—Shall the charnel-house so soon be deprived of its prey, and my sweet cherubs be clad in immortality? Is it possible! O my soul, break forth in praise to Zion's conquering King! Yes, yes; I shall soon see them, and I pray that you, dear reader, and poor unworthy me with them may be numbered with the sacramental host of God's elect! Amen.

Thy brother,

S. S. BREWER.

Roanoke, Va., March 8th, 1849.

FROM BRO. J. C. BYWATER.

DEAR BRO. MARSH:—Our meeting at Orangeport closed on Tuesday evening, March 12th.—We had a very good meeting, and one, I trust, that will result in a permanent interest for God and the truth. In that place a number are united together to sustain preaching a part of the time there.

I spent Sunday 18th at Clarkson; preached also on Friday evening, Saturday afternoon and evening; baptized two, and broke bread and had a good time. Our brethren are strong in the Lord, and patiently waiting for the appearing of Jesus. We expect, if time continues, to hold a tent meeting with the brethren in that place, as soon as the season will admit.

Yours waiting for redemption,

J. C. BYWATER.

Covington, N. Y., March 26th, 1849.

FROM BRO. J. LEWIS.

DEAR BRO. MARSH:—This is a time of deep peril, when men will not endure sound doctrine; but, glory to God, for the increasing evidence that soon, very soon, we shall be delivered. My faith is daily increasing as the signs of the times are portentous of the last and great battle of God Almighty. My whole soul says, Amen, come Lord Jesus, come quickly.

The cause in this place is increasing in interest as well as in numbers, and the Bible doctrine of life and death is gaining ground, notwithstanding the strong opposition from the peace and safety criers, who say that all who believe in the destruction of the wicked and unconscious state of the dead are infidels.

J. LEWIS.

Williamsburgh, N. Y., March 16, 1849.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, of Scarlet Fever, in West Martinsburg, N. Y., JULIA ANN JAMERSON, daughter of John Jamerson, aged 24 years.

The deceased had been deprived of her sight at a very early age. She spent a few years in the institution for the blind at New York, where she made a good proficiency in her employments. On leaving the institution, she was presented with a copy of the New Testament, or portions of it, in raised letters, which she was much in the habit of reading.

When the doctrine of the Advent first began to be preached here, her mind underwent a very considerable change; and during the protracted labors of Brn. Bates and Wendell, one year ago, she dedicated herself to God; since which, she has given evidence of being actuated by the principles of the gospel of peace. Her parents cherish the hope, not that she has *now* the victory over death, nor that she *now* beholds, with unveiled eyes, the King of glory,—but that when the 7th trumpet sounds, the saying shall be brought to pass, that death is swallowed up in victory; and that when God shall come with a recompense, THEN the eyes of the blind shall be opened, the ears of the deaf shall be unstopped, the tongue of the dumb be unloosed, all their physical infirmities be removed, and these bodies, together with the face of the whole earth, be renewed forever.

D. KEELER.

Foreign News.

GREAT BATTLE IN INDIA.

A battle occurred on the left bank of the river Jhelum, between the army of the Punjaub, under Lord Gough, and the Sikh forces under Rajah Shere Singh, a struggle in which the British forces have to deplore the loss of 93 officers and 2,500 men killed and wounded.

Four guns captured and four or five regiment colors taken by the enemy.

The struggle terminated in victory, which was disgraced by the flight of the Bengal Cavalry regiment, and the retreat, as yet scarcely satisfactorily explained, of two British Corps of Dragoons, a struggle, finally, which left the contending posts so weak and shattered that it was doubtful which had sustained the greatest injury from the conflict, and which yielded so few of the badges of triumph for the victors that their opponents took a new position and fired a salute in honor of its termination. Though masters of the field our laurels are drenched with blood, and it is the universal opinion that two more such victories would be virtual ruin.

RUSSIA.

The continental news will be read with more than ordinary interest, and is in fact of the highest importance. Perhaps the most striking feature is the march of the Imperial Guards of Russia from St. Petersburg. These men, numbering 52,000 strong, have not visited the capital since 1831. They have proceeded through Wilmot, to the frontier, and will no doubt take such a position as to be able to keep in check the disaffected on the Prussian frontier, support the Imperialists in the Hungarian struggle, and assume such an attitude as shall plainly indicate the intention of the Czar to crush, as far as possible, any attempt to renew the scenes which were exhibited during the last year.

A Russian document has appeared, in which the Czar declares his resolution of adhering firmly to the treaties of 1815. He proclaims that any attempt to infringe them will be deemed by him a *casus belli*. The entrance of 10,000 troops into Austrian Transylvania only evinces the dis-

position of the Czar, who assuredly will not consent to every change in the territorial divisions of Italy, unless with the entire consent of Austria.

AUSTRIA AND HUNGARY.

The Austrian war in Hungary has proceeded with variable success in the south, the German population finding the insurgents carrying destruction in every quarter, called on the Russians who occupy Hermanstadt. Several serious battles have taken place, one in the neighborhood of Erian, lasting two days, with considerable slaughter. The imperialists seem to have had the advantage. Reports have been circulated that in one engagement Bem had both his legs shot off, but the last report is that he had left Transylvania for Hungary, as the insurgent troops amount to 140,000 men, split up in many divisions. It is difficult to foresee the result of the present war. Whilst Austria is pushing her armies into Hungary, she is not unmindful of Italian affairs. She has marched a body of troops into Ferrara, seized upon the city, and levied a fine upon the citizens of 200,000 crowns, which have been handed over to the Pope.

The revolution of Tuscany is complete. The republic has been proclaimed at Leghorn and Florence, and a central Italian republic has been formed in union to the Romans. The Grand Duke has protested against this revolution, and has entreated all the powers of Europe to refuse to recognize the new authority, which he declares to be a violation of the contract agreed to by all parties last year, committed by a factious minority.

The Prince of Carino has been elected Vice President of the Republic of Rome.

The Pope after halting between abdication and soliciting foreign intervention, has now, it is said made an application to Austria, and it is confidently stated that Spain is about to send division of 10,000 men to aid in restoring his Holiness.

Latest intelligence from Vienna is to the 1st inst. All in the capital agree in thinking that many such victories as the Austrians won at Erlau, would, ere long, bring the Magyars to the gates of Vienna.

ITALY.

The latest accounts from Italy state that the Roman ministry had communicated to the Assembly that a joint intervention of Austria, Spain, and Naples is announced. France had not decided what part to take. Piedmont was resolved to interfere in Tuscany, to hinder civil war and oppose the Austrian intervention. The relations of Sardinia and Austria add further difficulties to the general confusion which prevails from the foot of the Alps to the Mediterranean. At Turin all is in a distracted state, whilst Genoa seems ripe for some republican movement.

The elements of disorder were scarcely ever more abundant in Italy than at this moment. It is only the quiet attitude of France and the peaceful efforts of England which prevent these combustible materials from bursting into a flame.

Appointments, &c.

Bro. JONATHAN WILSON, on his Eastern tour, will preach as follows :

Laona,	April 1, Sabbath.
Buffalo,	April 3, evening.
Lockport,	April 8, Sabbath.
Rochester,	April 10, evening.

Bro. J. C. BYWATER will preach to the brethren in the following places :

Attica—	Sunday, April 8, 10 A. M.
Linden—	or where the brethren may appoint, 3 P. M., same day.
Batavia—	Sunday, April 15.
Careyville—	Monday evening, April 16.
Dansville—	Sunday, April 22.

Bro. H. H. Gross appoints to preach as follows :
West Troy, day-time Sunday, April 8.
Albany, evenings April 8 & 10.

Lodi, evening April 11.
Cooperstown, April 12 to 15.
Pitcher Springs, April 17 to 22. [Trust Bro. Chapman will arrange for meetings both day and evening, and attend.]
Otsele Creek, April 23 & 25.
Cazenovia, evening April 26.
New York City, Sunday, April 29.

Letters will be inquired for at Albany, Cooperstown, and New York, as above. Hope to hold several protracted meetings in Saratoga Co. in May.

Bro. G. W. BURNHAM appoints to preach at the following places:

Le Roy,	1st Sabbath in April.
Victor,	2nd Sabbath in April.
Auburn,	3d Sabbath in April.
Manlius,	4th Sabbath in April.

Bro. J. V. Himes, accompanied by Brn. A. Hale and Geo. Needham, will preach as follows:

Rochester—	April 1st to the 8th.
Buffalo—	April 12th, 13th, 14th and 15th.
Lockport—	April 19th, 20th, 21st and 22d.
Jamestown—	April 26th, 27th, 28th and 29th.

The Lord willing, I will be with the brethren in Abington, Ct., the 2d Sabbath in April.
In North Scituate, R. I., the two last Sabbaths in April.

L. BOUTELL.

Business Notices.

To Correspondents.

J. Salisbury—As we could not send the Hymn Book by mail, we have placed the balance to E. R. Pinney.

J. L. Downing—It has been regularly sent. We hope you have received them before now; if not, let us know.

M. Clark—Pamphlets sent by mail to North Ashford, Ct., to which place your paper is changed. You did not give the State, nor the P. O. to which your paper had been formerly sent; but as we happened to find, after searching through our books, that name on the Westford list, we supposed it to be the one, and have sent accordingly. Is it right?

D. Churchill—The last we received was May 5th, which, with the present, pays to no 333.

O. Smith—We cannot tell. The publisher, in case the letter is properly sealed and directed.

D. Hewitt—Your last three, as credited on book, were received Aug. '47, July '48, and Nov. '48—None in May. To no. 332.

P. Hough—The letter was received. We will inform Bro. B.

NEW FIT UP.—J. T. Vinal, \$1.00.

FOR E. R. PINNEY.—J. Salisbury .75, A Ford \$1.50, R C Bullard .63, S K Baldwin \$1, P White \$2.00,

ROCHESTER TENT.—A Ford \$1.00.

TO SEND THE PAPER TO THE POOR.—B Irish \$2.

Remittances for the Harbinger & Advocate.

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J Salisb J Read no 260 C F Sweet W Mosher no 263 J Chapman no 324 M Batchelor H & E Gifford H Taylor J T Morley J Jocelyn A C Webster O Berry L Adams W White T J W Meyers M M McGrath D Hewitt no 332 P Pitts J Reynolds E Cobb no 286 M Johns S A Pomeroy I Marsh 401 G Lee J Trimble A Holt A Tinklebaugh J Adis no 279 E Muzzy—\$1 each.

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J Jamerson W Perry E M Woodworth—25 each. W Hicks 12, W Gifford \$5. —Lum. 50. E Holbrook \$3. J Curtis \$3. S B Carpenter \$6. P White \$3. G W Roberts .67. E Shultz \$1.50.

LETTERS—S Treat A Hall F White J Barnes J Downing P Twitchell H P Sikes 3 E M Griffin M Wood H Harris G W Brown E Shultz P Hough J Turner 2 Z Marsh J C Bywater H L Bradley SC Chandler W Rogers 2 A Perkins C M Shepard.

PAMPHLETS SENT.—D T Taylor 25, M Whittaker 12, E A Averill, W P Butler, L F Allen, D Gleason, L Borden, J Lewis 23, A E Babcock, W Hicks, Mrs Com Conner, J Salisbury, E Cross, M Clark, I Jocelyn 25, I E Hazen 12.

Book Notices, &c.

BOOKS FOR SALE.

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Or True Gospel Faith, concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—and Time of the Second Advent of Christ.
By Joseph Marsh. Price \$4 per hundred; single, 6 cents.

THE PURPOSE OF GOD
In Creating the World; his Plan for its Redemption from the Curse and the Time for its Accomplishment. By E. R. Pinney. Price, \$4 per hundred; 6 cents, single.

THE SON OF GOD.
An Examination of the Divine Testimony concerning the Cause of the Son of God. By Henry Grew, Minister of the Gospel. Price, 12 1-2 cents.

THE POWER OF KINDNESS.—NO. I.
Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 15 cents.

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7.—What shall be the Signs of thy Coming?
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ROCHESTER.—The Advent congregation meet in IRVING HALL, Buffalo-street, opposite the Eagle Tavern, three times on Sunday and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with us.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl.

SPRINGFIELD, MASS.—The Church in Springfield hold their meetings in Dwight's Hall, on Sanford St., two doors from Main St. every Lord's day and evening.

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